Truth Vindicated

Against All

HERESIES,

The *Seed* of the *Woman*, and the *Seed* of the *Serpent* distinguished.

Two SORTS OF

Latter Days,

Proved from SCRIPTURE.

FIRST,

The Latter Days of Perilous Times,

The which are to be ended before the Great and Glorious *Latter Days* have their Beginning;

Proved when the *Elder People* or *Nation* is to *serve the Younger.*

By that SERVITUDE made BLESSED.

AND

Esau and *Jacob* the Figures of the Two Worlds.

The Old and New Testament made to Agree.

The Second Edition.

By *M. MARSIN.*

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I have by God's assistance, made plain the true meaning of this Text, which I found to be much abused by one, who in his Book, saith, He knows not but that he may be the Elias *which was to come. And he in his Book has thrown the miscarriage of the Devil and Man upon God, upon the mistakes of this and some other mistaken places of Scripture. By which mistaken places, the Prince of Darkness has got wonderful advantage, to the destruction of many thousand poor Souls.*

I. Chap.

GEN. 3. 22. *And the Lord God said, Behold the man is become as one of us, to know good and evil: And now least he put forth his Hand, and take also of the Tree of Life, and eat and live for ever.* Now in that God said, Behold, the Man is become as one of us, to know good and evil. That was, the Man became like God in the knowledge of good and evil. For God had the knowledge of good and evil, to distinguish between the excellency of the one, and the abomination of the other. For God was of purer Eyes than to behold Iniquity, *Hab.* 1. 13. That is, to behold either the Pride or Malice of the Devil, or the evil of Man, with approbation. And *Adam* and *Eve* when they had eaten of the forbidden Fruit, they became ashamed of the Evil they had done, whereby their Nakedness was discovered to them. And so the Evil of Sin became disliked by them. And in that *Adam* and *Eve* disliked Sin, and liked Good, therein they became like God, in the knowledge of good and evil: In that they disliked the one, and loved the other, tho' not in that perfect degree, yet unto God it might bear a resemblance. For Man was at first created in the

Image of God, yet infinitely ſhort of the glorious perfection of God, who is an unchangeable Being, and beyond the Power of Satan's deceiving. But *Adam* and *Eve* being aſhamed of what they had done, therein they were quite contrary to the Devil, for he was without ſhame, and without excuſe. For whatſoever Evil he commits, he never is ſurprized or drawn into it; but he always doth the worſt of Evils with his beſt liking. And whatever Wickedneſs he does, he is the Father of it, *John* 8. 44. And not that the Evil of Sin was firſt determined by God, as is falſly aſſerted by ſome. Now *Adam* and *Eve* were beguiled and drawn into the Snare by the Devil. And he endeavoured to enſnare our bleſſed Lord, when he ſaid, *If thou be the Son of God, caſt thy ſelf down, for it is written, He ſhall give his Angels charge concerning thee, and in their Hands they ſhall bear thee up, leaſt at any time thou daſh thy Foot againſt a Stone,* Mat. 4. 6. So likewiſe Satan uſed perſwaſions to *Adam* and *Eve*, in ſetting forth how beneficial the eating of that Tree would be to them: And then ſhe apprehended it was a Tree to be deſired to make one wiſe. And Wiſdom is pleaſing to God and Man: And he that hateth Underſtanding, is a Fool, 1 *King.* 3. 9, 10. *Prov.* 1. 22. And it was by Satan's plauſible Inſinuations that he deceived them, he telling them *They ſhould be as Gods, knowing Good and Evil.* And that God did but threaten them, and that *they ſhould not ſurely dye, Gen.* 3. 4. So he beguiled them, and they did eat; but not as they had any diſlike to good, or delight in evil, but the contrary; for he perſwaded them, they ſhould be like Gods, or God: and when they ſaw by what they had done, that their Natures were defiled, ſo as thereby their Nakedneſs did appear to them, they were aſhamed. And where there remains Fear and Shame, there remains a Child-like frame: Now *Adam* beholding his Sin with fear and Shame. *Gen.* 3. 7. 10. He there-

by

by shewed his dislike to Sin. And therefore God had compassion on Man, and promised him a Saviour. And in the State that *Adam* was then in, God saw a probability that he might still take and eat of the Tree of Life, and therefore the Lord sent him forth of the Garden, least he should put forth his Hand and take also of the Tree of Life, and eat and live for ever, *Gen.* 3. 22, 23. the which God, before they had Sinned, gave them free liberty to do. *Gen.* 2. 16. And therefore God determined not Mans miscarriage, by not putting him in ability capable to stand, as some have falsly imagined. But God having said before to *Adam*, that *in the Day that he did eat of the Tree of knowledge of Good and evil, he should surely die. Gen.* 2. 17. And it being impossible for God to lye, *Heb.*6.18. Therefore God sent them out of the Garden, least they should take hold of the Tree of Life, and eat, and live for ever. And God rather choosing to part with the Son of his Love from the Throne of his Glory to Suffer for Sinners, his Love to his Creatures made that possible; but for God to lye, is impossible. Therefore *Adam* for his transgression dyed in the day of a Thousand Years. For one day is with the Lord as a Thousand Years, and a Thousand Years as one day. 2, *Pet.* 3. 8. And for the Sin of *Adam*'s transgression, there was but the punishment of this Life, and Death pronounced against them, with a comfortable promise by the Seed of the Woman. *Gen.* 3. 15, 16, 17, 18, 19. but the Fire of Hell was not threatned to them, neither was Hell Fire prepared for Man, but for the Devil and his Angels, *Matt.* 25. 41. who before the Creation of the World rebelled.

2. Now there is a great deal of difference in Scripture between the meaning of the Creation of the World, and the Foundation of the World: there being but one Creation of the World, but several Foundations,

in as much as there was made ſeveral Worlds, *Heb.* 1. 2. As the Old World, This World, and the World that is yet to come. All having ſeveral Foundations. *Adam* being the Foundation of the Old World; *Noah* the Foundation of this World; And *Abraham* the Foundation of the World to come. So as all that come in heirs to that World, muſt come in as the Seed of *Abraham*. *Gal.* 3. 28. And as the Twelve Tribes are the Foundation of the World to come; ſo the Twelve Apoſtles are ſaid to be the Foundation of the Heavenly City, having their names writ on the wall thereof, *Reve.* 21. 14 And the Twelve Tribes when they were brought out of *Egypt* to be placed in the Heart of the Earth, and to be laid for the Foundation of the World to come, at which Foundation Chriſt was figuratively ſlain in the Paſchal Lamb. But was fore-ordained to be ſlain before the Foundation of the World. Which Foundation, is that before mentioned; and therefore God proved and tryed *Abraham* to ſee whether he would offer his only Son as a Sacrifice to him, before he made him that Promiſe, *that in his Seed all the Nations of the Earth ſhould be Bleſſed*, Gen. 22. 16, 17, 18. *Rev.* 11. 15, Which Promiſe will be made good in time to come, and then will be put in Subjection to Chriſt the World to come. *Heb.* 2. 1. *Dan.* 7. 13, 14. 26, 27. At which Foundation, the Works of thoſe unbelieving *Jews* were finiſhed, when they refuſed to go to fight for the Land of *Canaan*. And from that Foundation, after that miſcarriage, God elected a Remnant. And they are thoſe of whom it is ſaid, *they were choſen from the Foundation*. And the peculiar People choſen from among the *Gentiles*, which likewiſe had the peculiar calling, and alſo were to receive the Holy Ghoſt to be in them, which was the anointing of the Spirit, whereby they ſpake with Tongues, and wrought Miracles, that thereby they might be alſo a light to the World,

theſe

theſe were they of whom it is ſaid, they were choſen before the Foundation of the World, which Foundation is *Iſrael*. And God choſe them as to matter of choice and liking, before the Body of *Iſrael*, which were the Foundation, becauſe they had wilfully diſobeyed him but as to the matter of Time, long after. Whereas the Apoſtle ſaith, *They were choſen in Chriſt before the World was*. That is, before the World was, which is now to come, in which they are to receive the promiſed Bleſſing. And as to what God ſaid concerning *Jacob* and *Eſau*, before they had done Good or Evil, was only that *the Elder ſhould Serve the Younger*; and not that God did ever hate his Creature, until ſuch time as they wilfully diſobeyed him. But theſe words concerning *Jacob* and *Eſau*, have a far other meaning then what we have hitherto apprehended. But this and the other miſtaken places of Scripture, by which the World has been caſt into a miſt of Darkneſs, I have now by Gods aſſiſtance, by laying the Scriptures together, made the true meaning of the word appear, as may be found in my Book, lately Publiſhed. But St. *Peter* fairly warns us, That in St. *Paul*'s Epiſtles are things hard to be underſtood. (Which thoſe that were unlearned in the Scriptures did wreſt, as they alſo did ſome other Scriptures, to their own deſtruction. 2. *Pet.* 3. 16.) But the Scriptures rightly underſtood, and believed, are able to make us wiſe unto Salvation. 2 *Tim.* 3. 15. Whereas St. *James* ſaith, *Known unto God are all his works, from the beginning of the World*, Acts. 15. 18. From which words it is clear, that all Gods works were not known to him before the beginning of the World. And that is was then the works that properly belong to God, that were known to him. And that the beginning of the World, the Apoſtle here ſpeaks of, muſt have its chief reference to the beginning or Foundation of the World, that was laid in the Seed of *Abra-*

them when God brought them out of the Land of *Egypt*, to place them in the Heart of the Earth for the beginning or Foundation of the World to come, as by his forementioned words doth appear, and not that he had his reference to the beginning of the Creation of the World, or the beginning of the World in *Adam* after the Fall. For the Apoſtle ſpeaking how God did at firſt viſit the *Gentiles* to take out of them a People for his Name. *Acts.* 15. 14. Which were them to whom the *Holy Ghoſt* was given to be in them. *verſ.* 8. And they to whom the Holy Ghoſt was given, were to be a light to the World, that the world might believe that God had ſent Chriſt, *John.* 17. 21. After which 'tis ſaid, he will return and Build again the Tabernacle of *David* which is Fallen down, *Acts.* 15. 16. The which will be when the Lord returns; Whom the Heavens muſt receive until the times of the Reſtitution of all things, which God hath ſpoken by the Mouth of all his Prophets ſince the World began. *Acts.* 3. 21. And then in his following words he tells us who the beginning of this forementioned world were. That it was the Fathers in the Wilderneſs. *verſ.* 22. (For *Moſes* truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you, of your Brethren, him ſhall ye hear in all things,) the which will be when the Lord again comes. And then will be *Iſrael's* Glory, and then the World that is to come will be in Subjection unto Chriſt. *Heb.* 2, 5. And theſe are the works, St. *James* had his chief reference to, when he ſaid, *known unto God are all his works from the beginning of the World*, Acts 15, 18. Which beginning of the World, was as is aforeſaid. And the Eternal purpoſe ſpoken of, *Eph.* 3. 11. Only reacheth forward to the Eternity that lies before us. As Chriſt in time became the Author of Eternal Salvation: And as in time he promiſed Eternal Life. And whereas St. *Paul* ſaith,

God

God worketh all things after the counſel of his own will. He here had his reference as St. *James* had, to the great works which properly belong to God: As the gift of his Son, and in electing ſome, ſetting a door of Mercy open to others. And in determining the great Glory, ſhould be for the heirs of the World to come. For the word *All* in Scripture, doth not include the whole. And as for the works of the Devil, and the evil works of Man, they do not belong to God; therefore he ordained Puniſhments for them after they fell, as I have elſewhere proved. And whereas St. *Paul* ſaith, *Eph.* 3. 8. 9. *That I ſhould preach among the Gentiles the unſearchable riches of Chriſt, and to make all men ſee what is the fellowſhip of the Myſtery which from the beginning of the World hath been hid in God.* That is, at the beginning of the World which was laid in the Twelve Tribes, who were laid for the beginning or Foundation of the World to come. They did not ſee how the *Gentiles* ſhould be called in, as to become heirs with them. This great Myſtery was all a long hid in God from them, ſo as they as little underſtood it as the Old World did: And tho' God told *Abraham*, he ſhould be Father of many Nations; and the Prophets declared the *Gentiles* ſhould be called in; yet it is no where declared they ſhould be brought in by preaching the unſearchable riches of Chriſt through the Goſpel. I have here made ſo long a digreſſion, altho I have ſomething more to the former Subject to ſay, the which I could not go on with, till I had given ſome light to the true meaning of theſe miſtaken places. That thereby I might make plain the way, for what I have yet further to ſay.

3. That is, we are further to conſider wherefore the Lord ſent them forth from the Garden. Which was, *Leaſt he ſhould put forth his Hand, and take alſo of the Tree of Life.* *Gen.* 3. 22. By which words we are to take notice,

notice, that God doth poſitively declare, that he did not know what Man would do, till he proved and tryed him, and ſaw what was in Man. And Therefore leaſt he ſhould alſo take of the Tree of Life, and eat and Live forever, (God having before pronounced Death for his offence) God ſent him out of the Garden. Theſe words we are to take in the plain Letter of the Text. That God did not then know what Man would do. And this God declaring, we are bound to believe. In as much as it is impoſſible for God to ly. *Heb.* 6. 18. But many by not rightly apprehending theſe forementioned places have laid the generality of the world under Eternal Damnation, by a fore ſight in God of *Adams* tranſgreſſion. Notwithſtanding God hath fully declared that when he ſaw that the wickedneſs of Man was great upon the Earth, and that man had wholly corrupted his way, except *Noah*. *It repented the Lord that he had made Man on the Earth, and it grieved him at his Heart*, Gen. 6. 5, 6, 9, 12. And this we are to take in the plain Letter of the Text, without we will blaſpheme his Holy Name, in making the God of Truth a lyer; which is impoſſible for him to be, *Heb.* 6 18. And when God promiſeth a Bleſſing, whether conditional, or abſolute, according as he hath promiſed he will make it good. *Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good? For God is not a man, that he ſhould lye; nor the Son of Man, that he ſhould repent*, Numb. 23. 19. But upon man's returning. God is often ſaid to Repent of the Evil he thought to do unto them. So likewiſe of a Bleſſing, when it is promiſed on condition, and the condition not performed, *Jer.* 18. 8, 9, 10. And it was after God had proved and tryed man, he ſaw what was in man. And ſeeing our great High-Prieſt could not be touched with the feeling of our Infirmities, till he took our Nature, *Heb.* 4. 15. So it was much more impoſ-

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sible that God who is of purer Eyes then to behold Iniquity with approbation, could be cumbred with the foresight of all the abominations and wicked stratagems of the Devil or Man before they were created, or the World in which man offended. And the God of Truth having sworn, that he delighteth not in the Death of a Sinner, but rather that he should return and live, *Ezek.* 33. 11. And how can this be true, if God had reprobated the generality of all Mankind from all Eternity. And likewise God saith, *The Soul that sinneth, it shall dye: the Son shall not bear the iniquity of the Father*, Ezek. 18. 20. that is when they come to be judged. And accordingly it is said, when they are judged, That every one shall receive for the things done in the Body, whether it be good or bad, 2 *Cor.* 5. 10. For Christ will then condemn none for the Sin of *Adam*'s Transgression, the which we call Original Sin, for which we have laid the greater part of the World under Eternal Damnation by a foresight in God of *Adam*'s transgression. And it is by the false Notions which the Christians have received through the mistaken places of Scripture, which has caused several to deny the Lord Christ to be the Son of God; knowing that the God of Truth would not send his Son, and the Servant of his Son to contradict what he had before declared: for tho' our Faith in some things, may be above our Reason, but not contrary to Reason. And tho' it is said, *He that planted the Ear, shall he not hear? he that formed the Eye, shall he not see?* *Psal.* 94. 7, 9. This is spoken only to the time after Man had a being; and when they transgressed, and thought God did not see. But in that God said, when Man had corrupted himself, that it repented him that he had made Man, and that it grieved him at his heart. Therefore with permission I speak this, it being not improbable, that if Man had fallen no other wise then in *Adam*'s transgression,

ſion, that then Chriſt by taking our Nature, and therein performing perfect Obedience, he might thereby have ſatisfied Divine Juſtice, without making his Soul an Offering for Sin. Which made the Lord Chriſt deſire of God, that if it were poſſible that Cup might paſs from him: But it being impoſſible that God's juſtice could be otherwiſe ſatisfied, therefore he drank it, and God was troubled that Man had ſo corrupted himſelf as to fall under his ſevere Condemnation, he having no pleaſure in the Death of a Sinner, *Ezek.* 18. 32. But many by their falſe apprehenſions, that all things were fore-ordained before the Creation, making no diſtinction between the great difference that is betwixt the Creation of the World, and the meaning of the Foundation of the World, and by ſeveral miſtaken places. Whereby they have made the wonderful Love of God in the gift of his Son, only a thing fore-determined according to the Counſel of his own Will, and that from all Eternity. And the wonderful Love of Chriſt in laying down his Life for the World, which Love paſſeth Knowledge, has been made a deſign in God, that thereby ſome might be ſaved, and the reſt damned. And theſe conjectures ſome have had of God, who is the Fountain of all Wiſdom, Love and Juſtice, as to think that God from all Eternity, elected ſome without Reaſon, and left the reſt to eternal Damnation, without having any regard to Reaſon, Pity, or Love: But when ſuch come to be judged, they will find that God has a reaſon for what he doth. And ſome there are that hold that God hath two Wills, an outward Will to invite all to come and accept of Salvation, and a ſecret Will, that only the Elect ſhall be ſaved. Which Notions were no other then Blaſphemy againſt the God of Truth, were they wilfully committed. And becauſe moſt of the received miſtaken Notions will not permit God a Reaſon for what

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he doth: therefore the foreſaid *Elias*, *Thomas More*, pretending to vindicate God's juſtice more than the others, ſaith, God not making the Angels that fell, nor Man at firſt of ability to ſtand; and therefore he ſaith, God in Juſtice cannot puniſh Man in Hell, nor leave the Devil to damnation. And were this true, that God did not at firſt make the Angels that fell, and Man of ability to ſtand, I ſhould be of his mind alſo, in thinking it could not be juſtice in God to condemn them to the Fire of Hell, for doing that which he had before determined. But now the Prince of Darkneſs through our miſtaken Notions, by the falſe Interpretations put upon the Scriptures, has compleated his deſign in throwing his miſcarriage and the World's upon God, that thereby Man might be as wicked as the Devil would have them.

Concerning *Adam's* Fall I formerly lean'd too much to the received Notions, thinking they had been right, till by the abuſe of the fore-mentioned Text, I made further ſearch into the Scriptures concerning it, begging God's aſſiſtance; by which means I found we are in great Miſtakes.

II. *Shewing whom the Seeds are between whom God put Enmity.*

NOw as to the Curſe the Lord laid upon the Serpent. *Gen.* 3. 14, 15. *Thou art curſed above all Cattel, and above every Beaſt of the Field: upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the days of thy Life: And I will put enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* Now this Serpent is to be underſtood under a twofold Head. Firſt, That this Old Serpent called the Devil, did appear in the ſhape of a Serpent, or rather entred into a Serpent, and ſo ſpake in the Serpent. Whoſe going was not ſo uncomly, as we may underſtand from the Words of the Text, before

before the Curſe was laid upon him, as after: Neither any ſuch enmity between the Woman and the Serpent. For God made all the Creatures ſubject to *Adam*, and therefore then there was no enmity between them. And after *Adam*'s tranſgreſſion it was that God placed Enmity between the Seed of the Woman, and the Seed of the Serpent: And when we would bruiſe the Serpent, it is at his Head we ſtrike, and he at our Heels. And that there was a real Serpent, it doth further appear, in that he was to go upon his Belly all the days of his Life; which accordingly he doth. But in that the Scriptures are of more then a private Interpretation, 2 *Pet.* 1. 20. And therefore this Scripture hath its chief tendency to the Old Serpent, called the Devil, whom Chriſt the Seed of the Woman ſhould bruiſe. And likewiſe between the Seed of the Woman, and the Seed of the Old Serpent, God hath alſo put Enmity. But who this Seed of the Old Serpent was, or is, is here to be conſidered. Whereas God ſaid, *I will put Enmity between the Seed of the Woman, and the Seed of the Serpent*, Gen. 3. 15. And the Serpent has no other Seed but what does adhere to him; and then none had adhered to him to give themſelves to his diſpoſe but the Angels whom he drew off with him when he revolted; and therefore he is called *Belzebub* the Prince of the Devils, *Matth.* 12. 24. And it was for the Devil and his Angels that Hell-Fire was prepared, *Matth.* 25. 41. And it was between this Seed of the Serpent, and the Seed of the Woman that God did then put Enmity; for the Prince of *darkneſs* then had no other Seed but the Angels that fell: For when *Eve* bore *Cain*, ſhe ſaid, *I have gotten a Man from the Lord:* And therefore then he was not the Seed of the Serpent. And for *Cain*'s firſt Offence, God did not caſt him out of his preſence, but ſaid, *If thou doſt well, ſhalt thou not be excepted? but if thou doſt Evil, Sin lieth at thy Door*, Gen. 4. 7. But he by adding

adding Sin to Sin, thereby became of that Evil One for which God caſt him out of his preſence. So the Seed of *Seth*, whilſt they ſerved God, were called the Sons of God. But when they had corrupted their Way, whereby the earth was filled with Violence they were alike cut off together. And ſo *Iſrael*, of whom God ſaid, *I had planted thee a noble Vine, a holy and a right Seed*, Jer. 2. 21. God having before proved and tryed *Abraham*, *Gen.* 22. 16, 17, 18. of whom *Iſrael* ſprang, and had they continued in the ſteps of *Abraham*, they would have remained Bleſſed: but they turned into the degenerate plant of a ſtrange Vine, *ver.* 21. For when they forſook the holy Commandment, and did ſtrain at a Gnat and ſwallow a Camel, *Mat.* 23. 23, 24. For they wanted Faith in the Belief of the Writings of the Prophets, as to think that the threatned Judgments from God by them would fall on them, if they were diſobedient to the weightier matters of the Law; and therefore Chriſt ſaid in the Parable, *If they will not believe* Moſes *and the Prophets*, (as to be warned by them) *neither will they believe, though one roſe from the Dead*, Luke 16. 29, 30, 31. And alſo Chriſt ſaith, *For had they believed* Moſes, *they would have believed me, for he wrote of me*, John 5. 46. For had they lived blameleſly, *Luke* 1. 6. according to the rule God had given, *Iſrael* had never been left to Blindneſs. And it was better for them to whom Chriſt ſpake in Parables and dark Sentences, and did not his mighty Works amongſt them, nor ſuffered his Diſciples to declare them, that ſo they might be left to Blindneſs, then thoſe where he did his mighty Works which never Man did, *Mat.* 12. 24, 35. thereby to convince them: Yet they would wilfully ſet themſelves in oppoſition; therefore Chriſt ſaid, *It ſhould be more tolerable for* Tire *and* Sidon, *and* Sodom, *in the Day of Judgment, then for ſuch*, Mat. 11. 22, 23, 24. Deut. 32. 5. And whereas ſome of *Iſrael* were

elected

elected, and to others of them, a door of mercy set open, but the greater number of *Israel* were left to Blindness. And St. *Peter* saith of Israel, *Acts* 2. 47. *The Lord added to the Church daily such as should be saved.* Because some of them were likewise saved by afore-appointment, whilst it happened that for Sin the major part of *Israel* were left to Blindness, *Rom.* 11. 25. And the major part in Scripture is often called as the whole, or all; but it was the major part was left to blindness. So likewise the *Gentiles* that were fore-chosen, and who first believed, *Ephes.* 1. 12. were appointed by God, *that the World through them might believe.* John 17. 21. For there was a particular and a general Calling by the Gospel, by which general Call the Nations embraced the Faith, and became the Seed of *Abraham*: But when they came to have no Love to the Truth, but took pleasure in Unrighteousness, God gave them up to strong Delusions to believe Lyes, that they might be damned, 2 *Thes.* 2. 10, 11, 12. Here are two things lays People under Damnation; *first*, In having no Love to the Truth. 2*dly*, In taking pleasure in Unrighteousness. And those that have no Love to the Truth, are not only those that laid the World in Darkness, but also all those that doe wilfully oppose the Truth, thereby to keep the World in Darkness.

For all such as would rather let God be dishonoured, and the Bible made to contradict it self, and his People destroyed for lack of Knowledge, *Hosea* 4. 6. rather than themselves be found in a mistake. Such may easily conclude what will be their portion.

III. *How the Spirit of Christ must be in us, if we are his.*

ROmans 8. 1. *There is therefore no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* That is, such as walk after the Spirit, are in Christ Jesus. For such are said, not to be in the Flesh, but in the Spirit, if so be the Spirit of God dwell in them. *Now if any man have not the Spirit of Christ, he is none of his,* verſ. 9. Now there was a twofold Indwelling of God in the first Churches by his Spirit. That is, there was first a complying frame of Spirit to the Will of God, so as not to walk after the Will of the Flesh, but after the Spirit; which was in a holy Converſation, without which no Man shall see the Lord, *Heb.* 12. 14. For if we have not thus the Spirit of Christ, we are none of his; for it is required that the same Mind be in us as was in Christ Jesus, *Phil.* 2. 5. Therefore it is not the Seed after the Flesh to whom the Promise belongs, which live after the Will of the Flesh and of the Mind, whether of the natural or the adopted Seed of *Israel*, they are not the Seed to whom the Promise is made; but the Seed in Christ, and *Isaac*, both of *Jew* and *Gentile*, which walk not after the Flesh, but after the Spirit, so as to have their Wills brought into subjection unto the Will of God, are the Seed to whom the Promise belongs. For *to be carnally minded is Death; but to be spiritually minded is Life and Peace*, verſ. 6. For the Kingdom of God and Christ must be within us, *Luke* 17. 21. if we are his. For Christ must have the ruling Power in the Heart: And God also saith, *Give me thy Heart.*

And when we give to God and Christ the ruling Power in our Heart, then is his Kingdom within us. And if *Christ be in us, the body is dead because of Sin, but the Spirit is Life because of Righteousness*, verſ. 10. Thus

the true Believer is dead to the World, that he may live to God. And this ruling power Christ had in the hearts of his Disciples, before he gave them the Holy Ghost. And likewise, all that did receive the Holy Ghost to be in them, for the confirmation of the Gospel, Christ had first the ruling power in their hearts, and they yielded to him to be his Servants, and then were they Baptized; and thus they were prepared before they could receive the Holy Ghost to be in them, by which they were then glorified, and had power to speak with Tongues and work Miracles, and Prophesy, and understand Propheſies, for the Spirit was to teach them all things, *John* 14. 26. And so by all it was then known who were the Elect: And these were those whom God made to differ, 1 *Cor.* 4. 7. But some through negligence and heedlesness, the Prince of Darkness makes to differ; they following his dictates and so corrupt their way; and when they have accustomed themselves to do evil, then it is they cannot learn to do well. And some make themselves to differ by taking heed to their Ways, according to the Word of God. And so by considering their ways, they become wise, *Psal.* 119. 9. For God hath promised to bless such endeavours, *Prov.* 3. 6. For the common drawings of God, are the Invitations of his Word, and the good motions of his Spirit. But the fore-mentioned were chosen according to the Counsel of the Will of God; by the which Will, they were sanctified, *Heb.* 10. 10. And received the Holy Ghost to be in them. And Christ said, *the World could not receive the Holy Ghost, because they knew him not*, John 14. 17. For the World then lay in Wickedness, and therefore they could not then receive him, because they knew him not, and were not prepared for the receiving of him. 2*dly*, God did not intend to give the World the Holy Ghost to be in them, but to be with all such as will keep his Way.

And

And therefore Christ prayed for his Disciples, and first Churches which believed on him through the Word of the Disciples, as he did not for the World, *but that the World through them might believe*, that God had sent him, *John* 17. 21. And therein he prayed for the World; and by the evident Witness of the Holy Ghost in them, the World did believe, and the Nations embraced the Faith by laying hold of the offered Mercy in the common Salvation. And Christ did but promise the Remnant, which were his Father's Sheep before, and given to him, that he would be with them to the end of the World; and that *he would send them another Comforter, which should abide with them for ever*, John 14. 16. But he doth not say *In them* for ever. And he will be with all while they keep the Way. But the Apostle knowing that the Holy Ghost would not remain in their succeeding Generations in this time; therefore he saith, *Prophesie should fail, and Tongues they should cease, and Knowledge it should vanish away*, 1 *Cor.* 13. 8. Which came to pass when the Nations came to have no Love to the Truth, but took pleasure in Unrighteousness. Then *God gave them up to strong delusions, that they should believe Lyes*, 2 Thes. 2. 10, 11, 12. as he did *Israel* for Sin to blindness of Mind: But Love and Charity among the Faithful was ever to remain, as Love to God in their obedient walking according to knowledge, and Charity to their Neighbour. *For Faith, Hope, and Charity*, were the Graces that would abide, 1 *Cor.* 13, 13. with them that will be faithful. And the Apostle saith, *The time would come, when they could not endure sound Doctrine; but after their own Lust shall turn away their Ears from the Truth.* For the generality of the World chose to themselves false Teachers, before God gave them up to delusions, 2 *Tim.* 4. 3. For a Believer is no longer a Believer, than a Righteous Man is a Righteous Man in

the day that he wilfully commits Iniquity, *Ezek.* 33. 12. But they which live holily, thereby bring forth Fruit to the Spirit. But the Eternal Life that Christ gave to his Sheep, which were his Father's before, was given to their Persons and Posterity, and to every Believer while they continue in Believing, Salvation is to be had, according to his Word, in the way of their Obedience. *For every Tree which bringeth not forth good Fruit is hewn down, and cast into the Fire,* Mat. 3. 10. And it is a meer Stratagem of the Prince of Darkness, in perswading any Man God will not punish according to his Word; that was the way he beguiled *Eve*, and so he doth the generality of Mankind.

IV. *A Twofold Indwelling of Christ by his Spirit in the first Churches.*

AND whereas St. *Paul* saith, *Rom.* 8. 11. *But if the Spirit of him that raised up Jesus from the Dead, dwell in you; he that raised up Christ from the Dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* Here the Apostle writes to the elect Church among the *Romans*, who were then called and justified, and glorified, by receiving the Holy Ghost to be in them, 1 *Pet.* 1. 11, 12. But these had not the Promise from Christ, that none should pluck them out of his Hand: That Promise did appertain to the Disciples, which were of that Remnant chosen from among *Israel*, *John* 10. 27, 28, 29. Of which Remnant were the Elect that should never be deceived by the Beast nor false Prophet: And they are the Foundation which standeth sure. But the forementioned, which were the Elect among the *Gentiles*, were cleared from their past Sins, *Rom.* 3. 25. by the Imputation of Christ's Righteousness; and therefore he saith, *Who shall lay any thing to the charge of God's elect? It is God that justifieth*, Rom. 8. 33. But after they were thus cleared from

from their paſt Sins, they were to walk in newneſs of Life, and ſo are all. And therefore when he found the Elect to walk diſorderly, and were guilty of Sin, he was not ſparing to charge them with it, and reprove them for it, like as he did others, *Gal.*3. 1. But he ſaith, *verſ.* 35, 36, 37, 38, 39. He was perſwaded that *neither tribulation, nor diſtreſs, nor death, nor life, nor height, nor depth, nor any other Creature ſhall be able to ſeparate them from the Love of God which is in Chriſt Jeſus:* But in the forementioned Verſes, he mentions not Sin; knowing that wilful Sin will ſeperate them from God; therefore the Apoſtle ſaith, verſ. 11. *And if the Spirit of him that raiſed Jeſus from the Dead, dwell in you*; that is, continue or remain in them. And accordingly he ſaith to the Elect Church of *Corinth*, chap. 11. 3. Fearing *leſt the Serpent ſhould beguile them as he beguiled* Eve. And then their mortal Bodies will not be quickned again by his Spirit being in them; but if they did not grieve the Holy Ghoſt, *Epheſ.* 4. 13. thereby to cauſe him to withdraw, then the ſame Spirit would raiſe up their mortal Bodies to have a part in the firſt Reſurrection, and to partake of the glory when the Lord again comes, *Rev.* 20. 4, 5. *Epheſ.* 2. 7. But it is alſo by the ſame Spirit and Power of God that all that has done either good or bad, ſhall be raiſed up at the laſt Judgment: For Chriſt ſaith, *All that are in the Graves, ſhall hear his Voice, and ſhall come forth, they that have done good, to the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation*, John 5. 28, 29. But all that remain faithful to the Lord Jeſus, longing for his appearing: Though they have not the Holy Ghoſt in them, but with them, they ſhall likewiſe have their part in the firſt Reſurrection, and receive the Crown of Righteouſneſs in that day, 2 *Tim.* 4. ver. 8. But the Lord ſpeaking of the firſt Reſurrection, mentions it very darkly, *John* 5. 25. becauſe he

spake to the *Jews* that were to be left to blindness, so as *seeing they might see, and not perceive; and hearing they might hear, and not understand*, Isa. 6. 9, 10. And likewise it is said, the Lord *spake to them in Parables, and without a Parable spake he not unto them*, Mat. 13. 34. And therefore the Lord also speaks to them darkly about the first Resurrection, vers. 25. *Verily, verily, I say unto you, the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.* These words may have a twofold tendency in having some reference to the first Churches which had the peculiar calling, and thereby brought in, which was the Hour that then was; but whereas the Lord saith *the Hour is coming*, that of certain is the time when he again should come; at which time the dead Bodies of the Saints shall hear the Voice of the Son of God and live: And also then dead *Israel* will both see him, and hear his Voice and live. And that these words had their chief reference to the time when Judgment, Power, and Honour is given to the Son, is evident by the 22, 23. Verses. But according as the Evangelist saith, So spake the Lord to them *in Parables*, that they did not understand it, *Mat.* 13. 34. And tho it is the Saints that rise in the first Resurrection; yet all that have done good, shall afterwards arise to the Resurrection of Life. And *Israel*, when judged, will not be condemned for that they ignorantly committed against Christ, for he prayed for them, *Luke* 23. 24. Blessed be the great and glorious God, who hath enabled a weak Worm to vindicate his Justice to the praise of his Name, and the comfort of his Creatures. In that it is now made clearly appear, the Judge of all the World will do right; who publisheth his Praise by the weak things of this World, that thereby all the Glory may be attributed to himself, who is God blessed for ever and ever.

V. *Con-*

V. *Concerning Election.*

ELection doth not always ſecure the Elect from falling off; but by God's electing ſome, it was thereby to accompliſh the Counſel of the Will of God, as to what he had before determined: And therefore accordingly *he gave to one five Talents, to the other two, and to the other but one, but every Man had given him according to his ability*, Matth. 25. 15. And each having given them according to their ability, that they might according to their day be capable to ſtand: But them that was of the Remnant of *Iſrael*, of whom the Diſciples were, they did not only ſtand by their Election, but by a Promiſe from the Lord, That *none ſhould pluck them out of his Hand*, John 10. 28, 29. But likewiſe both the Diſciples and firſt Churches received the Holy Ghoſt to be in them, whereby they were united to God by one Spirit, and ſo beame a Light to the World; and thereby the Prayer of Chriſt was fulfilled, in that the World through them might believe that God had ſent him, *John* 17 21. Which accordingly followed, for the Nations embraced the Faith, and ſo became the Seed of *Abraham*. But the Elect were to withſtand all the Fury of the Adverſaries, and therefore had the more Talents given them; for on them was ſhed forth the Holy Ghoſt abundantly, *Tit.* 3. 6. But if they did *grieve the Holy Spirit of God, whereby they were Sealed to the Day of Redemption*, Eph. 4. 30. For if they *ſinned wilfully after they had received the knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation*, Heb. 10. 26, 27. (But all that have a true Heart ſeparate from an evil Conſcience, may draw nigh to God in full aſſurance of Faith, that they ſhall find acceptance through the Blood of the Lord Jeſus, and

they in a more ſpecial manner who were fore-choſen to it, verſ. 22.) Now theſe having the greater Light, if they fell away, fell under the greater Condemnation. And that ſome of the Elect did fall away, that was not ſecured by a Promiſe from Chriſt, is certain by what St. *John* ſaith, That *if they had been of them, they would have continued with them*, 1 John 2. 19. Therefore they were not of that Remnant, but it is clear they were of the Elect, becauſe the Elect then were known by their Speaking with Tongues, and by the Gifts that were given them, by which God made them to differ; for had they not received thoſe Gifts, it would have been known they had been none of the Elect before they went out from them; but by their going out from them, they knew that they were not of them to whom the Promiſe was made: Which were the Remnant; and as St. *Peter* ſaith, *It is better not to know the Way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment*, 2 Pet. 2. 18, 21. And alſo of others it is ſaid, *they made Shipwrack of Faith and a good Conſcience*, 1 Tim. 1. 19. For tho' the elect were fore-choſen without their willing or running, yet when they were brought into the knowledge of the Truth, they were to make their Calling and Election ſure by improving their Talents; for there was a part for them to do, before they could receive their Eternal Inheritance, unleſs they were immediately removed by Death; And therefore ſaved by Faith, and good Works, *James* 2. 24. So we ſee, none ſtood ſecurely, only by their Election; but the generality of the firſt Churches ſtanding, the major part in Scripture is reckoned for the whole. And the Servant to whom the one Talent was given, was the world, and the Teachers of the World; which after the Goſpel was received and eſtabliſhed, the Word was then the Talent, which had they according to their ability improved,

ved, they had thereby been capable to ſtand, God having promiſed to all, whilſt they kept to the way, his aſſiſtance. But the evil Servant, the Man of Sin got Ground, who were the Teachers in the *Romiſh* Church, which hid the Talent of the Word, and would not improve it themſelves, nor ſuffer the Truth to be known among the People, among whom it might have been improved, according to the ſimilitude the Lord put forth concerning the Money-Changers, *Mat.* 25. 15, 27. And likewiſe them that will oppoſe and ſmother the Truth, will not be counted guiltleſs, when the Lord Chriſt ſhall come. And it is the He-Goats that have eaten the good Paſtures, and trodden down the reſidue, and fouled the deep Waters, *Ezek.* 34. 17, 18. By theſe falſe Interpretations that have been put upon the Word, ſo as the Flock of Chriſt eat that which they have trodden, and drank that which they have fouled with their Feet, *verſ.* 19. For which when the Lord comes, his ſevere Judgments will fall on them, and then will the Lord feed his Sheep himſelf; ſo as then his Sheep ſhall be no more a Prey, as in the 22, 23, 24. Verſes; For this is ſpoken of the particular time, in which the Lord will come to Judge and Reign. And Man in this time was truſted with the Word for his Poſterity, as *Adam* was truſted with Eternal Life for his Poſterity. Therefore the Lord alike laid his Commands, that *Adam* ſhould not eat of the Tree, nor we add or diminiſh either to or from his Word, *Deut.* 4. 2. *Rev.* 22. 18. The which Word we are to hold faſt till the Lord comes, *Rev.* 2. 25. *Heb.* 2. 2, 3. But theſe forementioned Teachers that hid the Word, would not ſo much as ſuffer or permit any Woman to look into it. But when Man acts contrary to God, God acts contrary to Man. The Lord awaken all the Miniſters that truly fear his Name of all parties, that by their acknowledging and owning

tho

the whole Truth, they thereby may clear themſelves from the Blood of all Men, *Act.*20.26,27. as they may not be reckoned with the Goats, And that by them Millions of Souls may be brought out of their miſtaken Notions; and that they themſelves for ſo doing, may ſhine as the Stars; but them that will take advantage of the People's Ignorance, that thereby they may keep them in Miſtakes and Darkneſs, it will be a woful day to them.

VI. *Concerning Chriſt and the Elect Angels.*

NOw Chriſt is ſaid to be God's *Elect in whom his Soul delighteth*, Iſa. 42. 1. But he was not Elected becauſe there was any danger of his falling; but he was elected according to the purpoſe of God: That by him might be made good the promiſe God made to our firſt Parents. That by the Seed of the Woman, the Serpent's Head ſhould be bruiſed. And as for the elect Angels St. *Paul* ſpeaks of, it doth not appear, that they were elected, becauſe the fallen Angels had left their own Habitation, *Jude* verſ. 6. And therefore God would afterward ſecure the reſt of the Angels by electing them; but rather that God did elect them for a purpoſe he had determined. For the terrible Judgments of God reſting upon the Angels that fell, who are reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the great Day. Which thing is known to all the holy Angels, and ſo a warning to keep them from falling. And the reaſon of *Lucifer's* Fall, was not becauſe he was not ſo much in the favour of God as the other Angels, for he was one of the greateſt, if not the greateſt Angel of God: And thro' the greatneſs of the power which God had given him, he ſet himſelf in oppoſition to God, and ſo drew off others of the Angels with him in that great Rebellion. But if Man had not ſinned, Chriſt had not ſuffered;

and

and Christ laid down his Life for the World. But I do not here deny, but am ready to believe that all the Heavenly Host that is now remaining in Heaven, as Arch-Angels, Angels, Cherubims, and Seraphims, might have a Promise from God after the Fall, that their standing should be secured to them through Christ. But in that St. *Paul* mentions the elect Angels, from those words is rather to be understood, that they were Angels whom God had made choice of to assist and aid Man: And according to this Christ saith of Children, *That in Heaven their Angels do always behold the face of his Father*, Mat. 18. 10. So likewise the Disciples told the Damsel, when she affirmed that *Peter* knocked at the door, that *it was his Angel*, Acts 12. 15. From these Texts it is clear, that there are some Angels that in particular are concerned with us, and were elected and chosen for that purpose; and so they being more near our Persons than the other Angels, and thereby know our Transactions, and therefore more probable the Apostle gave *Timothy* his charge before God, and Christ, and the elect Angels, 1. *Tim.* 5. 21. Which Angels being imployed concerning them, could likewise bear witness of this his Charge: And in the whole Book of God there is no mention made of elect Angels but in this place, and therefore it doth appear to be as aforesaid.

And after the Creation, *God saw every thing that he had made, and it was very good*, *Gen.* 1. 31. as to what he had then made, nothing had defiled it self. Therefore when God made the Stars they were then all very good and God made the Lights for Signs, and for Seasons, and for Days, and for Years, *vers* 14. And they being in the Creation by God made very good, therefore they were not made of God to influence Man to Iniquity; But as the Prince of Darkness drew off part of the Angels and Man, so likewise he drew off part of the Stars also, by which he doth influence Man to Iniquity; for by

by his drawing the Stars, is not only meant the Miniſters of the Word, which he hath drawn after him, *Rev.* 12. 4. *Jude* verſ. 13. but the real Stars alſo; but with care and Prayer, their evil Influences may, and is to be withſtood. Likewiſe, the Tree of Knowledge of Good and Evil, was of God made good; but by the knowledge of Evil, and liking it, he became a Devil; For the Tree of Knowledge of Good and Evil, was the Devil, or the repreſentative of the Devil; as the Tree of Life was the repreſentative of Chriſt, as by the Word I have clearly proved in my Book of the *Explanation of the New Teſtament*, and *the Three Worlds*; but God forewarned them of this evil Root: and had they firſt taken of the Tree of Life, they might have eaten and lived for ever; but this evil root in time to come will be ſealed up, and then will the evil Stars fall down into Blackneſs and Darkneſs for ever, *Jude* verſ. 13. And the Elect that will be gathered in from the Four Winds, after the Lord comes, they will be *Iſrael*, as I have fully proved in my forementioned Book. But their ſtanding will not be ſecured from their Election, but by God's then eſtabliſhing the promiſed New Everlaſting Covenant with them; in which the Saints and true Believers will then be included as Heirs with them to the ſame Promiſe. And there is of the *Heathen* fore-appointed then to be called in, but not being ſecured by the Everlaſting Covenant, part of their Poſterity will afterward be inſnared again, as I have made appear in the foreſaid Book. As for thoſe that talk of a Covenant of Grace from all Eternity, therein they know not what they ſay, nor what they affirm: But the forementioned miſtaken places treated in the 6, 7, 8, and 9 pages, has occaſioned theſe ſo great and dangerous Errors; for the Covenant that will make the Inheritors of it eternally bleſſed, is ſtill but the Covenant of Promiſe, *Gal.* 3. 29. *And if ye are*

Chriſt's,

Christ's, then are ye Abraham's *Seed, and Heirs according to the Promise:* which Promise was the establishing of the New Everlasting Covenant with *Abraham* and his Seed together, *Gen.* 17. 7, 8, 9. The which the Remnant, and first Churches were chosen to be Heirs to; and a Door of Mercy set open to others, that now they might freely come by the Call of the Gospel. And whereas the Apostle after he had rehearsed the promised Covenant, *Heb.* 8. The which they were fore-chosen to be Heirs to; saith of the Old Covenant, That *it was ready to vanish away*, vers. 13. And in the 9th Chap. expostulating about the Ceremonial Law, shewing they were but *Shadows of good things to come*, ver. 11. And therefore saith, *That they which are called, might receive the Promise of the Eternal Inheritance*, ver. 16. The which was the Promise of the foremention'd Covenant. And in ver. 27. he saith, *It is appointed for Men once to die, and after this to come to Judgment.* For they must rise again, and come to Judgment, before this Covenant will be established, And then *to them that look for him, shall he appear the second time without Sin unto Salvation*, Heb. 9. 28. 2 *Tim.* 4. 8. For they are to *have their part in the first Resurrection*, Rev. 20. 6. the which will be at the time of Restitution, for then will the Lord redeem *Israel* from all their Sins, and establish his Everlasting Covenant; and then it is *Israel will be all Righteous, and inherit the Land for ever*, *Isa.* 60. 21. For there is to be another time according to the former time, in which it shall be said of *Jacob* and of *Israel, What hath God wrought?* Num. 23. 23. And then it is God will behold no Iniquity in *Jacob*, when he hath purged all Iniquity from them; for then he will for ever perfect them that are sanctified, *Heb.* 10. 14. For God, and Christ, the Prophets, and Apostles, mention things which are to come, as if they were already past or present. These things were easie to be understood

underſtood by them that had been well inſtructed therein, as all they were, to whom the Apoſtles writ their Epiſtels; but unto us that come ſo many Generations after the knowledge of theſe things, were loſt by the Nations falling into Popery, by which they were deprived of the Scriptures for ſeveral hundred Years, and ſo they loſt the true meaning of them; but in that any of us have been ſo miſtaken as to think the everlaſting Covenant is now made with us, is moſt amazing, ſeeing by that Covenant they were all to be taught of God; ſo as they ſhould no more teach every Man his Neighbour, and his Brother, when we all know in this time, the Goſpel was eſtabliſht to be taught, and that all ſince have been taught either right or wrong; but had we only thought this Covenant had been made with them who were the firſt Publiſhers of the Goſpel, and were then taught of God, and had the evident witneſs of the Holy Ghoſt in them, and the mighty power of God going along with them, this would have been of no great damage to us, but to think that we are now in the poſſeſſion of this promiſed Covenant is a ſtrange deluſion, and of moſt dangerous conſequence, for thereby ſome have thought they might fall foully, but not finally, and thereby ſome have made themſelves eternally miſerable, which had they not known thoſe notions they might have been bleſſed; but when this Covenant is eſtabliſhed they will not Sin; but in this time, *Whoſoever ſays he is without ſin is a Lyer, and the Truth is not in him.* 1 Joh. 1. 8.

VII. *Concerning the Light that lighteth every Man.*

WHereas it is ſaid *John* 1. 9. *That Chriſt is the true Light that lighteth every Man that cometh into the World.* Now in that Chriſt is ſaid to lighten every Man, is becauſe Chriſt is ſaid to be Wiſdom. *Pro.* 8. 22. 23 30, 31. *In whom are hid all the Treaſures of Wiſdom and*

and Knowledge, Col. 2. 3. And ſo far as Men retain right Reaſon and Conſcience, to all ſuch Chriſt is a Light; for right Reaſon and Conſcience is the Light which God hath ſet up in the Soul, which if followed, God will never leave ſuch to eternal Death, tho it is only the Believer is promiſed eternal Life, and to have their part in the firſt Reſurrection, for St. *Paul* ſaith, *Thoſe that know not the Law, yet do by Nature the things contained in the Law, their Conſcience will excuſe them.* Rom. 2. 14, 15. According to which Chriſt ſaith, *If thine Eye be ſingle thy whole Body is full of Light, but if thy Eye be evil, then the whole Body is full of Darkneſs.* That is, if our Eye be ſingle we are then impartial to our ſelves, and judge our ſelves according to right Reaſon and Conſcience, ſuch have Light; but if thine Eye be evil, that is blind to thy ſelf, ſuch are full of Darkneſs, and then how great is that Darkneſs? *Mat. 6. 22, 23.* for that leads to utter Darkneſs. But for ſome there is a Redemption in the World to come, for all that dyed in *Adams* Tranſgreſſion will be cleared from Original Sin by Chriſt, 1 *Cor.* 15. 22. and ſo a Redemption for all Children in time to come; *For then the Son ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son, the Soul that ſinneth it ſhall Dye*, Ezek. 18. 20. But in this time it is only the Children of the Believer is Holy, 1 *Cor.* 7. 14. before they have committed actual Sin, and the Believer is he that believes Salvation is to be had according to the words of Chriſt; but at Judgment there is none Condemned but for the Deeds done in the Body. 1 *Cor.* 5. 10. and then all Children will be cleared; and likewiſe all them unto whom God hath promiſed Mercy, will then accordingly find Mercy, as the Meek, the Merciſull, &c. *Mat.* 5. and all that order their Converſation aright, *Pſal.* 50. 23. and the Ignorant ſhall be beaten with fewer Stripes than thoſe that wilfully offend.

Luke

Luke 12. 47. And whereas it is ſaid, *He that hath the Son hath Life, and he that hath not the Son of God hath not Life.* 1 John 5. 12. Theſe Words do no ways exclude a Redemption by Chriſt for ſome in the World to come, or Reſtoration; but for ſome Sin there is neither forgiveneſs in this World, nor in the World to come. *Mat.* 12. 32. 1 *Joh.* 5. 16. But whereas it is ſaid, Where the Tree falleth there it lieth, thereby it ſhews that after Death we can no ways help our ſelves, as we may now by Repentance and Amendment of Life; but all that go into the Pit, muſt there ſtay till they are brought to Judgment to receive their Sentence of releaſe or final Condemnation; but the coming of the Lord, the raiſing of the Saints, the judgment of this World, and the reſtoration of *Iſrael*, will be many Ages before the laſt Judgment, when the Sea, Hell and Death deliver up their Dead. *Rev.* 10. 12. In which God hath ſecret places for Souls which we know not of, for all that go not to Heaven, do not go to the Fire of Hell, for what the Lord ſpeaks by the Law and Goſpel, is but to them that are under it (as I have proved) and for them that are under the greater *light*, they will fall under the greater Condemnation; but whereas the Prophet prays, *Jer.* 10. 25. *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not on thy Name, for they have eaten up* Jacob, *and devoured him, and conſumed him, and have made his Habitation Deſolate.* The Prophets Petition here is only againſt thoſe Heathens that devoured *Jacob*, and laid waſt his Dwelling Place. The ſame alſo is ſaid upon their like Cruelties in *Pſal.* 79. 6, 7. And whereas the Apoſtle ſaith, The Lord will come to take Vengance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt. 1 *Theſ.* 1. 8. And thoſe are they that know not God, that believe he will not Reward and Puniſh according to his Word,

Chap.

VIII. *Concerning the drawings of God, as to when and upon what account Chriſt then thus Spake.*

NOW whereas the Lord ſaith, *No Man can come to him except the Father draw him*, John 6.44. And alſo the Lord ſaith in *verſ.* 65. *No Man can come unto me, except it were given unto him of my Father.* The Lord Chriſt hath here his reference to the then time, in which he appeared as a mean Perſon, which in Scripture is termed the form of a Servant, and thoſe that were then firſt called in, had the more immediate drawings of God; and the Words of the Lord here had their tendency to the Remnant, with the reſt of the Elect that were given him of his Father, unto whom the Holy Ghoſt was afterwards given to be in them. And therefore the Lord ſaith in the 45. *verſ. It is written in the Prophets, and they ſhall be all taught of God.* The Lord here having his reference to the time that the Holy Ghoſt ſhould be given, for the eſtabliſhing of the Goſpel, *Heb.* 2. 3, 4. and as an earneſt of their Inheritance in time to come, *Ephe.* 1. 14. And whereas the Lord ſaith, *Every Man that hath learned of the Father cometh unto me.* Whether the Lord in theſe Words meaneth only the Sheep, that were his Fathers before, and given to him, or all them of *Iſrael* who then lived according to the rule of Gods Word, for of ſuch it may be ſaid they were taught of God, in that they were guided by his Precept, and unto all that fear his Name in *Iſrael* was the Word of this Salvation ſent, *Acts* 13.26. But the Lord ſeems rather here to have his peculiar reference to them that was then given him by his Father; but the reaſon the Lord ſpeaketh thus myſtically to them, was becauſe the Multitude had ſeen the great Miracle that he did, in feeding Five Thouſand with Four Loaves and Two Fiſhes. Upon which the Multitude thought to have taken him by force, and to have made him a King; but the Lord

knowing their thoughts went privatly from them, and the Multitude ſeeking after the Lord, which when they again had found him, he then ſpake ſo myſtically unto them, that they could not underſtand him, and therefore they ſaid they were hard ſayings, who could bear them? and from that time many of the Diſciples went back, and ſo the Lord brake their deſign of making him a King, for his time to Reign was not then; but theſe very Perſons that did not then wilfully depart from him, but went away becauſe they could not then underſtand his ſayings, Chriſt ſaid unto them in the 27. verſ. *Labour not for the Meat which periſheth, but for that Meat which endureth unto everlaſting Life, which the Son of Man ſhall give unto you.* Which was to thoſe very Perſons that ſought after him, to make him a King, and who had eaten of the Loaves and were filled. For though by thoſe hard ſayings, the Lord brake their deſign, yet from the Word of the Lord it is plain, they were not to be forgotten by him: And whereas the Lord ſaith, verſ. 39. *This is the Father's Will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing.* Again, in the 40 verſ. *And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life.* That is every one that ſo believeth in the Son, as to walk in the Precepts of the Son; it is likewiſe the Father's Will, that all ſuch may have everlaſting Life, which is, if they continue in well doing; then will the Lord raiſe them up at the laſt Day; which is the laſt Day of the Power of this wicked World. For God is not willing that Man ſhould periſh, but that they ſhould come to Repentance, 2 *Pet.*3. 9. But if we will not deny our ſelves for Chriſt, Chriſt will deny us. And the Lord ſaith in the 33d verſe, That *he is the Bread of God that cometh down from Heaven, and giveth Life unto the World*: That is, to all that will take hold

of

of the offered Mercy. And Chriſt ſaith, *if he be lifted up from the Earth, he will draw all Men unto him*, John 12. 32. Which accordingly followed; for after the Lord's Aſcenſion, the Holy Ghoſt was given to be in the Elect, whereby the World was convinced, that God had ſent Chriſt, and ſo the Nations embraced the Faith, and by ſo doing, became the Seed of *Abraham*, and a great number, for the major part in Scripture is reckoned as the whole; but afterwards, when the evil Servants came to think the Lord delayed his coming, they began to ſmite their fellow Servants, and to eat and drink with the drunken. *Luk.* 12.45. But we building our Faith upon thoſe dark Sentences, which the Lord put forth, thereby to leave *Iſrael* to Blindneſs, are become Blind our ſelves alſo.

XI. *The Woman cloathed with the Sun: Or, The Woman in the Wilderneſs.*

REV. 12. 1. *There appeared a great Wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her Feet, and upon her Head a Crown of Twelve Stars.* Now whereas it is ſaid, There appeared a great Wonder in Heaven; a Woman. Firſt, I ſhall here ſhew you what, or who this Woman is. This Woman is the Elect Church, or Remnant choſen from among *Iſrael*, which had a peculiar Calling. 2dly, Why ſhe is ſaid to be in Heaven. It is becauſe ſhe is highly favoured by the Heavenly Powers, or Powers of Heaven, which is God. In being by him elected, fore-choſen, ordained, and ſecured ſo by God, as none ſhall pluck them out of his Hand, *John* 10.29. 3dly, Why ſhe is termed a Wonder. Was becauſe there was none elected through the firſt or Old World, nor till the then time that *Iſrael* was brought out of *Egypt* to be placed in the heart of the Earth, and laid as a Foundation of the World to come. From which Foundation, Chriſt

was figuratively ſlain in the Paſchal Lamb: From which Foundation, the Works of thoſe unbelieving *Jews* were finiſhed, when they through unbelief of the Promiſe of God's giving them the Victory, refuſed to go to fight for the Land of *Canaan*, for which, all that were numbred of them from twenty Years old and upward, dyed in the Wilderneſs, ſave *Caleb* and *Joſhua*. Now all *Iſrael* were taken into Covenant, and Life and Death ſet before them, for them to chooſe Life, that they and their Seed might live, *Deut.* 30. 19. But in the Wilderneſs they were diſobedient, therefore they were cut off. After which God ſecured a Remnant of that Foundation, which was then a laying in *Iſrael* for the World to come: which is the World of which the Apoſtle ſpeaks, *Heb.* 2. 5. And this exceeding kindneſs of God to this elect Remnant or Woman, was the Wonder in Heaven: For this is the Foundation or Remnant choſen from the Foundation which ſtandeth ſure, unto whom Chriſt promiſed to be with to the end of the World; and that he would ſend them another Comforter, which ſhould abide with them forever. *Joh.* 14. 16. This is more fully proved and explained in the former Book. Therein is alſo ſhewed, that God elected and choſe from among the *Gentiles*, a peculiar People, to the praiſe of his Name, *Acts* 15. 14. upon the firſt publication of the Goſpel, who received the holy Ghoſt to be in them, that the World by the evident witneſs of the Spirit might believe that God ſent Chriſt, the which was given for a ground of Faith, that thereby we might believe the Truth, whereby a door of Mercy was ſet open to all Believers, that believe, like *Abraham*, the promiſed Reward is to be had in the way of their Obedience; for Chriſt is become the author of Eternal Salvation to all them that obey him, whether Elect or not Elect. Whereas it is ſaid in the 4th verſe of this 12th chapter,

That

That the Elect Remnant, or *Woman was cloathed with the Sun*: That is, ſhe was covered over with the Righteouſneſs of Chriſt, which was applicable before he was Incarnate, or in the Fleſh, as well as afterwards; and in that ſhe is ſaid *to have the Moon under her Feet*; thereby ſhewing the little value ſhe has to all the changeable Vanities and Pleaſures of this World, which is like the Moon; and therefore ſhe is ſaid to have the Moon under her Feet. And in that ſhe is ſaid *to have upon her Head a Crown of twelve Stars*, thereby ſignified the twelve Apoſtles, to whom was given the preheminency, and in time to come the ruling power. And in that they are termed the twelve Stars, is becauſe they were the firſt Publiſhers of the Goſpel, by which many were turned to Righteouſneſs; and of ſuch it is ſaid, *They ſhall ſhine as the Stars for ever and ever*, Dan. 12. 3. *Rev.* 12. 2. Now whereas it is ſaid, *This Woman being with-Child, cryed travailing in Birth, and pain to be delivered*: That is, of this Elect Remnant or Woman, as concerning the Fleſh, the Lord Chriſt came. And in that ſhe cryed out, pained to be delivered, was her ardent longing for Chriſt coming in the Fleſh, that by the Seed of the Woman, the Serpents Head might be bruiſed, *Gen.* 3. 15. But whereas it is ſaid in the 3d. Verſe, *There appeared another Wonder in Heaven, a great Red Dragon*. When the Apoſtle ſaw this Viſion, this Dragon or Devil was not then wholly caſt out from ſome part of the Heavens, as doth appear in the 8th verſe. And whereas it is ſaid in verſ. the 4. *That this Dragon, or Devil ſtood before the Woman to devour the Child as ſoon as it was born*. That was in that the Devil ſtir'd up *Herod* to ſeek the young Childs Life, thinking to have deſtroyed him with the Innocent Children. *verſ.* 5. *And ſhe brought forth a Man Child which was to rule all Nations*. And therefore notwithſtanding all Satans attempts this Child

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was preſerved, till he himſelf freely laid down his Life, by which he conquered Death, after which he was caught up unto God and his Throne; according as it is ſaid *Acts* 1. 9. *He was taken up, and a Cloud received him out of their ſight.* And in *Heb.* 8. 1. It is ſaid, *He is ſet at the right hand of the Throne of the Majeſty in the Heavens.* Rev. 12. 6. *And the Woman fled into the Wilderneſs, where ſhe had a place prepared her of God, that they ſhould feed her there a Thouſand Two Hundred and Threeſcore Days.* From whence we are to take notice, there is no mention made of the time, how long it was before ſhe fled into the Wilderneſs after the Child was caught up unto God.——Now having proved this forementioned Woman to be a Body of People, as alſo the Scarlet Whore that ſits on many Waters is a Body of People, *Rev.* 17. And as the Scarlet Whore is termed a City, that Reigns over the Kings of the Earth, *Rev.* 17. 18. So this Woman that is clothed with the Sun, is likewiſe termed the Holy City, that ſhould be trod under foot of the *Gentiles* Forty and Two Months, *Rev.* 11. 2. Theſe *Gentiles* were the *Gentiles* that embraced the Faith, which after they came to have no love to the Truth, but took pleaſure in Unrighteouſneſs, and their Kings would not be holden with the Cords of the Laws of the Lord, then God gave them up to ſtrong Deluſions, to believe Lies, 2 *Theſ.* 2. 9, 10, 11, 12. *Pſal.* 2. 2, 3. And then did the Devil hoiſt up the Beaſt, by whom they were deluded. and given up to Worſhip him. (Whereas it is ſaid, *The Holy City ſhould be trod under foot of the* Gentiles *Forty and Two Months.* From whence we are to take notice that this Holy City is not of the *Gentiles*) And likewiſe the Beaſt was to continue Forty and Two Months, *Rev.* 13. 5. And Forty and Two Months, reckoning Thirty Days to a Month, according to the *Chaldean* account, amounts exactly to a Thouſand Two Hundred

Hundred and Sixty Days, which is ſo many Days of Years; The which time the Woman was to be fed in the Wilderneſs, *Rev.* 12. 6. And a Thouſand Years is with the Lord as One Day, and One Day as a Thouſand Years, 2 *Pet.* 3. 8. And it is ſo Recorded to enlighten our underſtanding in the Word. And alſo we are to take notice, that the Promiſe of Chriſt was not that the Holy Ghoſt ſhould be in them for ever, but with them for ever. So now this Remnant or Woman, which was drove into the Wilderneſs, is as liable to fall under ſome miſtakes, as the Remnant choſen from among *Iſrael* was before Chriſt came; for they did not apprehend Chriſt coming to Suffer, neither do theſe his coming to Reign; and likewiſe ſeveral great Truths in the Word, they did not rightly underſtand the true meaning of them, ſo neither do theſe; but the Promiſe of God was to them which were of the Remnant, that none ſhould pluck them out of his Hand, which accordingly God has performed, in preſerving them in a holy and upright Converſation. And their Enemies declare, that they were a People that walkt uprightly, and kept cloſe to all the Commands of God. As for ſome in the Valleys that thro the Cruelty of their Enemies were forc'd to adhere to the Beaſt, in the time of their miſerable Deſtruction 1686. when they were expelled their Country, might be ſome that did come to coinhabit with them, as often ſome of the *French Proteſtants* did, for as St *John* ſaith, *If they had been of them they would have continued with them.*

I ſhall hereafter by God's aſſiſtance, make appear who are the two Witneſſes, or Olive-Trees, who continually gave the Oyl of Grace out of themſelves into the Golden-Candleſtick, or Church, or Woman, who had a place prepared of God in the Wilderneſs, that they ſhould feed her there, *Rev.* 12. 6. with Grace as aforeſaid. But as the Lord ſaid, *The Children of*

this World are in their Generation wiſer than the Children of Light, Luk. 16. 8. For had this Woman and others of Chriſt's Servants that truly fear him, underſtood the Word as well as the other did to get the Riches of this World they had not taken up with ſuch miſtaken Notions as has been put upon the Word.

X. *The* Vaudois *proved the Church in the Wilderneſs.*

THe *Vaudois*, By the Hiſtory made of them, It is made appear, that they never did adhere to the Beaſt. But have always lived in a very ſtrict and Holy and upright Converſation, according to the Commands of God, as the worſt of their Enemies, as it is recorded, has declared of them. But by their often Wars, and devaſtations by Fire, occcaſioned by their Enemies, they loſt the Scriptures, and Antient Records: So as the Ancienteſt Acts that were preſerved from the Flames, was writ in 1100. Called the *Leſſon*, As we may find in the late Hiſtory written concerning them. In which *Acts* there is not ſo many miſtakes as in their Confeſſion of Faith made in the Year 1655. They ſince having received other of the Miſtaken notions of their Proteſtant Neighbours. And they not Apprehending the Foundations of the ſeveral Worlds, ſo think they were choſen out of the Maſs or Lump of Mankind before the Foundation of the Material world. But tho' they think they were then choſen, yet they do not hold that God did then reprobate any. They alſo clear God from the Miſcarriage of the Devil or Man. And declare God to be all Holineſs and Goodneſs, and therefore he cannot be the Author of the Evil of Sin. And that good works are ſo neceſſary to the faithful, that they cannot come to the Kingdom of Heaven without doing of them. pag. 19. *Article* 21. This being according to what the Apoſtles ſaith of them that were fore-

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choſen; That God had fore ordained, *That they ſhould walk in good works.* Ephe. 2. 10. 1 Pet. 1. 2. And this faith of Gods elect is required in every true believer, ſo as they muſt believe the purchaſed Redemption, and promiſed reward by Chriſt, is to be had in the way of their obedience to him. For in believing that Chriſt is the Son of God, we are to obey him as ſuch. For it is required of every true believer to do whatſoever he Commands them. *Matt.* 28. 20. For it is he that believes in Chriſt and his word, that is the Diſciple, and believer indeed. *John.* 8. 31. But Chriſt did never require that all believers ſhould believe that they were elected, or forechoſen. But thoſe that were elected were by their good Works to be a light to the World, that others might follow their good Example. For though they are now fallen into ſeveral and great Miſtakes concerning Chriſt's ſecond Coming, and ſeveral other things, as well as the remnant of *Iſrael* was heretofore concerning Chriſt's firſt coming. For the Lord did not promiſe that the Holy Ghoſt ſhould be in them to the end of the World, but with them to the end of the World, *John.* 14. 16. Therefore they are now as liable to miſtakes, as the remnant formerly were. But the Lord according to his promiſe, has kept them from worſhiping the Beaſt, and has preſerved them in integrity and Godly ſimplicity. So that none could pluck them out of his Hand. But through the Miſinterpretations put upon the Scriptures, they have received falſe Notions. So according to the Word of the Lord in *Eze.* 34. 18, 19. The Sheep of Chriſt have Eaten that which others have Troden, and Drank that which others have fouled with their Feet. And that they have received other Notions than what they had formerly, I ſhall here make appear. For in their Ancienteſt Acts. 1100. Which is the Ancienteſt they now have, There it is ſaid, That Chriſt dyed for all believers,

lieve, and ſo for every one that believeth according to his word. And therein is nothing ſaid of their being choſen before the Foundation of the World. And in thoſe Acts it is ſaid, the Scriptures are the rule of Faith. And they being ſo, the promiſed Reward is to be had by all that take hold of the offered Mercy, according to the Conditions as it is there tendred. And ſo not only the Elect, but all believers will be partakers of the promiſed Mercy. But in this latter Confeſſion of Faith 1655. There they believe that Chriſt dyed only for the Elect. And that Faith comes from the gracious efficacious operation of the Holy Ghoſt, which Illuminates their Souls, and carries them to relie on the Mercy of God to be applied by the merits of Jeſus Chriſt. Yet they alſo in this Confeſſion hold that good works are ſo neceſſary to the faithful that they cannot come to the Kingdom of God without doing of them. And that they muſt keep the Commandments. But tho' in this latter Confeſſion they believe that their Faith in Chriſt Jeſus doth come through the efficacious work of the Spirit of God in them, the which is not unlikely, becauſe more of the gracious Influence of the Spirit is with them, by reaſon they were to withſtand all the fury of the Enemy, and to continue to bear their Teſtimony againſt all the Superſtitious and Idolatrous Worſhip of the Beaſt: And alſo to walk in a holy and exemplary Converſation, that thereby they might be a Light to the World. As for Sins of Ignorance, Sins of Infirmity, Sins of Surpriſal, will not be laid to their charge, they being kept from wilful and preſumptuous Sins, which is the great Tranſgreſſion, *Pſal.* 19. 13.

And as in their Articles they ſay, This Church cannot be quite deſtroyed, but that it will always remain. This being according to what the Lord hath promiſed them; they being the Church that the Lord prepared

a place in the Wilderneſs; and therefore they are of that Remnant or Sheep, which were his Father's before, and given to him. To whom he promiſed, *That none ſhould pluck them out of his Hand*, John 10. 27, 28. Thoſe are they to whom the Five Talents were given, that according to their Day, they might have ability to ſtand. So that if any among them have at any time fallen into a looſe or prophane Converſation, or adhered to the Beaſt; we may with St. *John* ſay, *They were not of them*, (although they coinhabited with them in the Wilderneſs, in the place the Lord prepared for them) *becauſe they went out from them.* For had they been of that Fold to whom Chriſt made the forementioned Promiſe, they would have continued with them, 1 *John* 2. 19. But Chriſt ſaith, *He hath Sheep of another Fold*, that are not to be brought into that Fold, until ſuch time there is but one Shephard, and then *there ſhall be but one Fold, and one Shepherd*, Joh. 10. 16. And that will be when the Lord again comes. For tho' there was at the firſt publication of the Goſpel a peculiar People, choſen from among the *Gentiles* to the Praiſe of his Name; yet at that time there was many Shepherds. But thoſe peculiar People of the *Gentiles* had not a promiſe that none of them ſhould be pluckt out of his hand; and St. *Paul* cautions them, fearing leaſt the Serpent ſhould beguile any of them, 2 *Cor.* 11. 3.

But the *Vaudois*, as well as we, have loſt the right apprehenſion of this World which is to come, the knowledge of which, was as a Light that ſhineth in a dark place, untill the Day dawn, and the Day-Star ariſe in their Hearts, which is, an inherent perfect Righteouſneſs will then be given, when the Lord again comes, the which crowns Life to the Soul; not only to the raiſed Saints, but to *Iſrael*, *Iſa.* 60. 21. *Thy People ſhall be all Righteous.* And alſo to the living Believer that longs for the Lords appearing, to all ſuch he will give

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the Crown of Righteouſneſs at that Day, 2 *Tim.* 4. 8. The which things St *Peter's* care was, they ſhould always have in remembrance after his Deceaſe, 2 *Pet.* 1. 15. He fearing leaſt at any time they ſhould let them ſlip, which ſince, for theſe many Years, is come to paſs, they having loſt the knowledge of theſe things. But God having abounded in his Love to them, in electing and forechoſing them, without their foreſeen willing and running; as he did likewiſe, at the firſt publication of the Goſpel, chooſe a peculiar People from among the *Gentiles* to the praiſe of his Name. Therefore the *Vaudois*, as well as us, by this their laſt Confeſſion have thought, that God had denied Man the freedom of Will to will his own good; the which is quite contrary to what they held Two Hundred Years before the ancienteſt Acts they now have were made, which were thoſe in 1100. for Two Hundred Years before that time *Claudius* Biſhop of *Turin*, and of the *Vallies*, writ ſharply againſt all the Errors of the *Church of Rome*. This Biſhop maintained the Doctrine of St. *Auguſtine* concerning Grace, as the late Author of the Hiſtory of the *Vaudois* ſaith in Page 7. And *Auguſtine* tells us, *lib. de. precat. merit. chap.* 18. *That it was the great care of every Orthodox Teacher, in his time, to take heed leaſt they did ſo defend Grace, as to deny Freewill, and leaſt they ſhould ſo defend Freewill as to deny Grace.* (And a good care it was) and further the Author ſaith, *Neither is there (I think) to be found one of the ancient accounted Orthodox that hath maintained (in the ſtrict ſence oppoſed) that God commanded Men what they could not do, with the common helps that he affordeth.* But all abhorred it as an Opinion, laying high accuſation upon God, till many Years after *Auguſtine*, altho' *Auguſtine* did fall into miſtakes himſelf as to this point, he not underſtanding how the Election ran. And ſome of the Proteſtant Chriſtians not apprehending the difference

ference between the Eternal Life that Chriſt gave to his Sheep, that were his Fathers before, and given to him, that unto them the Eternal Life was given to continue to their Perſons and Poſterity: But the Eternal Life that Chriſt gave to every true Believer, was no otherwiſe than whilſt they did remain ſuch they ſhould never come into Condemnation; for a Believer, according to the Goſpel, is no longer a Believer than he yields to Chriſt his ſincere Obedience *Rom. 6. 16.* St *Paul* ſaid to them that had embraced the Faith, ſo as to yield Obedience unto Chriſt, *Know ye not that Chriſt is in you, except you are Reprobates*, 2 Cor 13. 5. That is, except ye have rebelled by relinquiſhing your Obedience, and ſo are become Reprobates, as *Iſrael* formerly had done; and therefore ſaid of them, *Reprobate Silver ſhall Men call them, becauſe the Lord hath rejected them*, Jer. 6. 30. which rejection was for their Sin. And the Prophet ſpeaking of the Body of the People that had wilfully Tranſgreſſed, ſaith, *All our Righteouſneſſes are as Filthy Rags, and our Iniquities like the Wind have taken us away*, Iſa. 64. 6. And the People of Gods Curſe to Judgment, will be them that will wilfully perſiſt to do the thing which the Curſes in the Law were prononced againſt, for although it is ſaid, *All that are ſaved are ſaved by Grace, and not of Works*, that is to ſhow that we cannot perform good Works to that perfection as to become juſtified by them, without the Merits of Chriſt; and therefore ſaved by Grace, and not of Works; but Chriſt's Righteouſneſs will be appli'd to juſtifie his Creatures ſincere indeavours, he being the Author of Eternal Salvation to all thoſe that obey him. But whereas it is ſaid, That it is not of Works of Righteouſneſs that we have done, but according to his Mercy he ſaveth us, this was ſpoken to the firſt Churches which was then brought out of darkneſs and hath no reference to us, as is proved; but ſince the Nations have fallen

fallen into Popery, we have not ſo underſtood as to diſtinguiſh between that part of Scripture which hath a general tendency, and that which hath not. And whereas Chriſt ſaid to the *Jews*, *They ſhould die in their Sins, except ye believe that I am he*, John 8. 24. And who is this he? but him that all the Prophets, and *Moſes*, Propheſied of, *That when that Prophet came they ſhould hear him in all things whatſoever he commanded them*, Acts 3. 22. which at his firſt coming they did not. And that all Believers that believe according to the Words of Chriſt, ſo as to conſent to take his Yoke upon them, to become his Servants, are then of his great Mercy and free Grace ſaved from their original and paſt Tranſgreſſions by the Goſpel tender of his Grace, *Rom.* 3. 25. without their before performing the Deeds of the Law, for Chriſt is become to ſuch Righteouſneſs, Sanctification and Redemption, and by him the Eternal Life, loſt by *Adam*, reenters. But we are no ſonner liſted his Souldiers and Servants, but we are to Fight, to keep our Ground and Station wherein he hath ſet us; for the Eternal Life given to the Believer, to make it an Eternal Inheritance, is a Prize ſet before us; and it is the Runner that holds out to the end, and the Warrier that overcometh that ſhall have the reward of the Crown of Life, *Rev.* 3. 11. *And he that puts his Hand to the Plough and looks back, is not fit for the Kingdom of God*, Luke 9. 62. And it is ſaid, *Remember* Lots *Wife*. And the Apoſtle ſaith of *Himeneus* and *Alexander*, *That they made Shipwrack of Faith and a good Conſcience*, 1 Tim. 1. 19. Likewiſe others who were waſhed from their old Sins returned as a Dog to the Vomit; and ſome denied the Lord that bought them, 2 *Pet.* 2. 20, 21, 22. And thoſe that live after the Fleſh, and deſpiſe Government, act as irrationally as the Beaſts, for the Beaſts had not Reaſon given them, but were made to be deſtroyed, *ver.* 12. And it is the Ground that remains barren,

barren, under the tender of Grace, and free offer of Mercy, in the Call of the Goſpel, that is nigh unto Curſing, whoſe end is to be Burned, *Heb.* 6. 6, 8. And thoſe that receive the ſincere Milk of the Word to grow thereby, are thereby brought off from the World and ſo Regenerated and Born again, 1 *Pet.* 2. 2. But they which have not the Word have not the Call of the Goſpel. And likewiſe among us who are not of the Elect, there are ſome in a more peculiar manner brought home by the operation of the Spirit of God upon them by the Word; but they do no longer ſtand than they are found ſincere in their Obedience, *Rom.* 6. 16.

IX. *The Word of the Scriptures is the Word of Faith, and in them the offer of the Common Salvation.*

I Do alſo here affirm, that the Word of the Scriptures is the Word of Faith, and in them the offer of the common Salvation; and whoſoever believes the Truth of the Scriptures, they are able to make them wiſe unto Salvation, 2 *Tim.* 3. 15. Therefore the Apoſtle ſaith, *It is the power of God unto Salvation, unto every one that believeth; for therein is the Righteouſneſs of God revealed, and the Juſt ſhall live by their Faith,* Rom. 1. 16, 17. *For the Lord is become the Author of Eternal Salvation to all them that obey him,* Heb. 5. 9. *And by doing good Works there is a laying hold of Eternal Life,* 1 Tim. 6. 19. as well as there was ſome foreordained to Eternal Life. *And the Word of the Lord endureth for ever,* 1 Pet. 1. 25. *The which we are to hold faſt till he come,* Rev. 2. 24, 25. And if the Word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience received a juſt recompence of Reward, how ſhall we eſcape if we neglect ſo great Salvation? which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard him, *Heb.* 2. 2, 3. For the Lord Chriſt hath aboliſhed Death, and hath brought Life

Life and Immortality to Light through the Goſple, 2 *Tim.* 1. 10. And the Apoſtle with *Moſes*, ſpeaking of the Letter of the Word ſaith, *The knowledge of it is in thy Mouth, and in thy Heart, that thou mayeſt do it*, Deut. 30. 14. So that we may do the thing that is there required, God having promiſed his aſſiſtance, and that he will accept our ſincere Endeavour; and whoſoever takes to the way therein directed will find the aſſiſtance therein promiſed, with the aſſured Reward that Chriſt has purchaſed, which they alſo will be partakers of, as well as thoſe that were forechoſen, ſo as for any ones ſincere Service the Lord will be their great Reward, when he again comes, at the time of the Redemption of the purchaſed Poſſeſſion; for then will he Redeem *Iſrael*, and give to others Rewards and Puniſhments according to their Deeds. And this is the common Faith which all that are under the common Call of the Goſpel ought to contend for, the which St. *Jude* terms the common Salvation, *verſ.* 3. And it was by the common Faith that *Titus* became ſo Eminent a Chriſtian, *Titus* 1. 4.

XII. *How God is the Author of Faith in the Belief of the Scriptures.*

BUT peradventure ſome will ſay, *That we cannot of our ſelves have Faith to believe the Scriptures, for that is the Gift of God.* Theſe Words were ſpoken to the Elect Church of the *Epheſians*, who were part of the peculiar People choſen from among the *Gentiles*, for the Praiſe of his Name, which received the Holy Ghoſt to be in them, who were then firſt brought out from the Abominations of the *Gentiles*, and to whom the Apoſtile ſaith *Eph.* 2. 8. *For by Grace ye are ſaved thro' Faith, and that not of your ſelves, it is the gift of God.* That is, it was the great Mercy and rich Grace of God, the gift

gift of his Son; and this great Mercy is to be received thro' Faith, which Faith is not of themſelves, it is the gift of God, who unto them in a peculiar manner he did at firſt manifeſt himſelf to; but God did never leave himſelf without vvitneſs for the ground of Faith, to confirm the truth of vvhat he vvould have us believe; and therefore to confirm the Lavv, that it vvas his VVill and his VVord, he Glorioufly and Terribly appeared on Mount *Sinai*; and to confirm the Goſpel, he firſt ſent dovvn the Holy Ghoſt in cloven Tongues like Fire, *Acts* 2. 2. And then becauſe that vvould not be a ſufficient Evidence to the VVorld vvhat vvas done at *Jeruſalem*, altho there vvere then ſome of all Nations there then preſent, yet notwithſtanding for the farther confirmation to the World, that God had ſent Chriſt, he therefore took from among the *Gentiles* a People for his Name at the firſt viſiting the *Gentiles* by the Goſpel, *Acts* 15. 14. Who through the conviction of the Spirit upon the word of the Diſciples, *believed in Chriſt through their Word*, *John* 17. 20. And the Word in this place, Chriſt terms their Word, becauſe they received it from the Mouth of the Diſciples, and believed it; God having then given them no other outward viſible Teſtimony than what they had from the Diſciples, whoſe Word they believed, and ſo were Baptized. And afterwards the Holy Ghoſt was given to be in them, according to the Promiſe of the Lord, *John* 14. 17. by which they were glorified, ver. 22. 1 *Pet.* 1. 2. And became united to God by partaking of that one Spirit that the World might believe that God had ſent Chriſt, *John* 17. 21, 22, 23. by the mighty Power, Signs and Wonders that were ſeen among them. Theſe were thoſe that were foreknown, called, juſtified, and glorified, *Rom.* 8. 29, 30. by their receiving the Holy Ghoſt to be in them, by which their Bodies became the Temples of the Holy Ghoſt. Theſe

were thoſe, that when they were brought before Governours and Kings, were to take no thought how or what they ſhould ſpeak, for it ſhould be given them in that Hour what they ſhould ſpeak, for the Spirit of the Father ſpake in them, *Mat.* 10. 19, 20. For the Holy Ghoſt which was but with the Diſciples, was afterwards given to be in the Diſciples and firſt Churches, *John* 14. 17. chap. 17. 21. So then the World did not believe in Chriſt through the alone word of the Diſciples, but through the evident demonſtration of the Spirit of God, which was evidently and viſibly manifeſt in the Elect by their Speaking with Tongues, and working of Miracles; ſo as the World thereby might have ſufficient Evidence to believe that God had ſent Chriſt: And thus was the Prayer of Chriſt fulfilled, in *that the World might believe that God had ſent him*, *John* 17. 21. And the Goſpel being thus wonderfully eſtabliſh'd, *Heb.* 2. 4. Therefore we ought to give the more earneſt heed to the things as they were firſt delivered, and not as we firſt received them. And the care of the Lord was ſuch, that although he commanded his Diſciples to teach all Nations, *Mat.* 28. 19. yet notwithſtanding they were forbidden by the Spirit to preach the Word in *Aſia* and *Bythinia*, *Acts* 16. 6, 7. till ſuch time the Elect were called in, that by their receiving the Holy Ghoſt to be in them, they might be a Light to the World. And afterwards the Word was preached in *Aſia*, and believed on there, *Rev.* 1. And St. *Paul* ſaith, That *the Goſpel had been preached to every Creature under Heaven*, Col. 1. 18, 23. And *that their ſound went through the World*, Rom. 10. 18. And that the World embraced the Faith in the Apoſtles time, *Col.* 1. 16. And their ſtanding was, as they continued in the Faith, and were not moved away from the hope of the Goſpel, by which the promiſed Hope is attained. And upon the performance of this condition, God will never forſake any; for

as the Lord is the Author of Faith, ſo to them that obey him, he will be the Finiſher, *Heb.* 12.2. chap.5.9. (the word *our* in this Verſe, is not in the Greek.) And whereas St. *Paul* ſaith, That *none can ſay that Jeſus is the Lord, but by the Holy Ghoſt*, 1 Cor. 12.3. This the Apoſtle ſpake when the Goſpel was firſt publiſh'd, at which time the Holy Ghoſt was given for the confirmation of the truth thereof. But ſince, the *Chriſtians* have learned to ſay by rote, that Chriſt is the Son of God, without the aſſiſtance of the Holy Ghoſt. And whereas the Apoſtle ſaith, 1 *Cor.*2.14. *The natural Man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.* That is, whilſt the natural Man gives himſelf to ſenſual delights, as the pleaſures and profits, and other advantages of this Life, which in the 6th *verſ.* is termed *the wiſdom of this world*, he will not give himſelf a liberty to conſider his ways to be wiſe. And therefore ſuch cannot receive the knowledge of the things of God, becauſe they are ſpiritually to be diſcerned, that is by a conſidering Spirit, or a Spirit of Conſideration: And therefore God often calls to Man to conſider their ways, *Deut.* 32. 29. *Job* 34. 27. *Pſal.* 50. 22. *Iſa.* 1. 3. Chap. 5. 12. *Ezek.* 18. 14, 28. *Hoſ.* 7. 2. 2 *Tim.* 2. 7. *Rev.* 2. 5. And alſo St. *Paul* ſaith, 1 *Cor.* 3. 18. *If any Man among you ſeemeth to be wiſe, let him become a Fool that he may be Wiſe: For the wiſdom of this world is fooliſhneſs with God.* But by our forſaking the Vanities, Pleaſures, and ſubtil Craftineſs of the World, is the way to become wiſe in Spiritual things. And if ye *reſiſt the Devil, he will flee from you, draw nigh to God, and he will draw nigh to you James* 4. 7, 8. And *David*, by making the Law of God his Meditation, became wiſer than all his Teachers, *Pſal.* 119. 99. And *if any man lack wiſdom, let him ask of God, who giveth*

and upbraideth not, and it ſhall be given him, James 1. 5. *If thou crieſt after knowledge, and lifteſt up thy Voice for Underſtanding: If thou ſeekeſt her as Silver, and ſearcheſt for her as for hidden Treaſures, then ſhalt thou underſtand the Fear of the Lord,* Prov. 2. 3, 4, 5. *Wiſdom is the principal thing, therefore get wiſdom, and with thy getting, get Underſtanding. She ſhall give to thine Head an Ornament of Grace, a Crown of Glory ſhall ſhe deliver to thee,* chap. 4. 7, 9. But the worldly wiſe men, the Apoſtle ſaith, will be taken in their own Craftineſs, 1 *Cor.* 3. 19. And whereas the Apoſtle ſaith, verſ. 7. *Neither is he that planteth any thing, neither is he that watereth, but God that giveth the encreaſe.* This he ſpake upon the firſt publication of the Goſpel, upon the calling in of the Elect, which great increaſe God gave by a fore-appointment, of whom he ſaid, *they knew God,* or rather are known of God, *Gal.* 4. 9. Becauſe they were thoſe that were fore-choſen. For herein he had his reference to the then time, which was the great Day of Salvation, when the Elect were called in, and a Door of Mercy ſet open to the World, that they might take hold of the offered mercy in the common Salvation; The which the Nations did, and ſo became the Seed of *Abraham.* But they that were made the Temple of God, *if any of them defiled the Temple of God, him would God deſtroy,* 1 *Cor.* 3. 16, 17. For St. *Paul's* Epiſtles had their peculiar tendency to them of that time, to whom he wrote, who then had turned from worſhipping dumb Idols to ſerve the living God, who was then in a more peculiar manner brought home, and was then juſtified through the Imputation of Chriſt's Righteouſneſs in the Belief of the Truth, without their before performing the Deeds of the Law, ſo as none might charge them for their Sins that were paſt, *Rom.* 3. 25. but then they were to walk in newneſs of Life. Theſe were thoſe that were ſaved,

not

not for Works of Righteouſneſs which they had done, *Tit.*3.5. Thus was a Door of Mercy ſet open, not only to the Elect that had the peculiar Calling, but alſo to the World that had the general Call by the Goſpel, and believed like *Abraham* the Word of the Lord. And as he forſook his Country, his Kindred, and his Father's Houſe: So were the Chriſtians to forſake all the Vanities of this preſent evil world; the which accordingly they did. And the Lord knew that *Abraham* would command his Children and his Houſhold after him, that they ſhould keep the Ways of the Lord, to do Juſtice and Judgment, that the Lord may bring upon *Abraham* that which he had ſpoken of him, which Promiſes were to be performed upon Conditions, the which conditions he fulfilled. So likewiſe the firſt Churches generally obeyed, and commanded their Children and Houſhold after them to keep the ways of the Lord, *Heb.* 2. 1, 2, 3. and to walk blameleſs; and they were to hold faſt that which they had received, till the Lord comes, *Rev.*2.25. 1 *Tim.*6. 17, 18, 19, 20. But when the *Chriſtians*, as *Iſrael* formerly had done, forſook his ways, they then became eſtranged from God, and ſo their Children became *eſtranged from the Womb, and ſtopping their Ear like the deaf Adder, who will not hear the Voice of the Charmers, charming never ſo wiſely, Pſal.* 58. 4. Here we ſee their Ears were no otherwiſe ſtopt, than as they ſtopt them themſelves: And ſuch as harden themſelves in Sin, and will not do juſtly, God chooſes to harden them in blindneſs, and unbelief of the truth, and ſuch will be the Veſſels of his Wrath and ſore Diſpleaſure. But as for thoſe that have not ſo hardned themſelves in Iniquity, ſo as to become thereby under a ſtupid ſence, let them ſeek to God for his aſſiſting Grace, that thereby they may be enabled to withſtand Sin, that they may not be guilty of the like again; and then will not the Prayers

of

of the Wicked be ſin, when they go to God to ask Forgiveneſs for that which they never intend to commit again; but it is their Prayers are abomination and Sin, who ask Forgiveneſs for thoſe Sins which they intend to commit again.

XIII. *Concerning being Born again.*

WHereas Chriſt ſaid to *Nicodemus*, *John* 3. 3. *I ſay unto thee, except a Man be born again, he cannot ſee the Kingdom of God.* Here Chriſt doth not ſay every Man muſt be born again that ſeeth the Kingdom of God; but ſuch a Man, or Men, as *Nicodemus*, that had embraced this preſent World, and valued the praiſe of Men, and ſo aſhamed to own Chriſt, and therefore came to him by Night; ſuch muſt be born again, or brought off from the World, or they cannot enter into the Kingdom of God. But whereas the Lord ſaith, verſ. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* In this Verſe he doth not ſay that all that enter into the Kingdom of God muſt be born again, altho all that enters, muſt be born of the Spirit: For ſome were born after the Spirit from their Mother's Womb, as *John Baptiſt*, *Luke* 1. 41, 44. and *Jeremiah*, *Jer.* 1. 5. And the Prophet *David* ſays, *God made him hope when he was upon his Mothers Breaſt*, Pſal. 22. 9. And Saint *Paul* was ſeparated from his Mother's Womb, *Gal.* 1. 15. *Acts* 26. 5. And all the Children of Believers are ſaid to be Holy, 1 *Cor.* 7. 14. that is before they commit actual Sin. Likewiſe Chriſt ſaith, *Suffer the little Children to come unto me, for of ſuch is the Kingdom of God*, Mark 10. 14. Mat. 18. 10, 3, 4. Therefore no need of their being born again: But as the Lord had a Figurative meaning in his ſaying, *a man muſt be born after the Spirit*; So it was here but a Figurative Speech, in that he ſaid, *a Man muſt be born again*; for the Lord had here no reference

reference to the natural Birth; for firſt, thoſe that are Religiouſly brought up, and walk all along in Integrity, and do not wilfully corrupt their way, ſuch are born after the Spirit, and thoſe that like the Prodigal, wander from home, thereby they become born after the Fleſh; ſuch muſt be regenerated, that is to ſay, born again, or they cannot enter into the Kingdom of God. And tho' there is original defilement in all Children; ſo the beſt of Saints are not here without Sin, but Chriſt will take away Original Sin from both, *Ezek.* 18. 20. And whereas Chriſt ſaith, *John* 3. 8. *The Wind bloweth where it liſteth.* The Lord had here his more peculiar reference to the time when the Elect were to be brought home by the inward touch of the Spirit upon the heart, which then in a more wonderful manner the Spirit like the Wind blew where it liſteth. Now *Nicodemus* being one of the Rulers of the *Jews*, unto whom Chriſt always ſpake in dark Sentences and Parables; *And without a Parable he ſpake not unto them*, Mat. 13. 34. And all that Chriſt here ſaid to him, was ſo Myſtical that it appeared to him as a Paradox. But no doubt after the Lord's Aſcenſion, but thoſe Rulers that deſired the knowledge of the Lord before he ſuffered, believed on him when the Goſpel was taught, and the Scriptures opened. But before theſe Myſtical Savings of Chriſt were opened, they ſeemed to contradict what before they had received, and therefore they could not believe. And it is ſaid, *Pſal.* 53. 2, 3. *God looked down from Heaven upon the Children of Men, to ſee if there were any that did underſtand, that did ſeek God. Every one of them is gone back, they are altogether become filthy, there is none that doth good, no not one.* From theſe words, it is plain that they might have ſought God, and God did expect better from them, but they were gone backward, and became filthy through their own default. But with theſe that were gone back, the Elect Remnant were not reckoned: For at that time God

ſaid

said of them that were gone back, *that they did eat up his People as they eat Bread*, verſ. 4. And God's People in Scripture are termed the Sons of God, and therefore not reckoned with the Children of Men. And tho' God has concluded all under Sin, ſo as none can be ſaved without the Imputation of Chriſt's Righteouſneſs, *Rom.* 3. But whereas St. *Paul* ſaith in the 10th and 11th Verſe; Wherein he could have no reference to the Remnant. For he ſaith, *There was none Righteous, no not one.* There was none that ſought after God. For if he did here include the Remnant, he did not herein ſpeak agreeable to what is written; for God in the *Pſalm* ſaith the contrary. Therefore St. *Paul*'s meaning here, was of the *Jewiſh* Nation, and not of the Elect Remnant. But after the Lord came, there doth appear by Scripture, to be a larger number of *Iſrael* in this Election of Grace then was before; which was ſinful, and had corrupted their way, as well as the *Gentiles*, but to all that feared God in *Iſrael*, was the Word of this Salvation ſent, *Acts* 13. 26. From whence it is clear, there was then ſome of them in *Iſrael* that then alſo feared God. And Chriſt by the Parable of the Ninety Nine Sheep, from whence is made appear they were ſafe by the Promiſe of God, *Pſal.* 15. *Who ſhall abide in thy Tabernacle*, &c. *And to all that order their Converſation aright, he will ſhew his Salvation*, Pſal 50. 23. And therefore Chriſt ſaith, *He came not to call the Righteous, but Sinners to Repentance*, Luke 5. 32. For they were not then to be called home, for ſuch were his Father's before. As for that one Sheep that went aſtray, we are to take notice, that the nature of Sheep is not wilfully from their Companions to wander away; but the Prodigal that wilfully left his Father's Houſe, firſt lookt home, before his Father lookt on him, *Luke* 15, 18. Now what St. *Paul* goes to prove from the Prophets, *Rom.* 3. 20, 21, 22, 23. was to prove their Juſtification from their paſt Sins, through the Blood of Chriſt;

verſ. 24.

verſ. 24. 25. Without their before performing the deeds of the law; for had not God then juſtified them by the alone Imputation of Chriſt's Righteouſneſs in the belief of the Truth, they could not then have been ſaved; for then not only the Gentile World lay in Wickedneſs, but the elect alſo that was choſen from among them lay in Wickedneſs. Therefore God at the then time, to declare his Righteouſneſs, verſe 26. which was in his being juſt to his Promiſe made to *Abraham*, in bringing in the Gentile Nations to be Heirs with *Iſrael*. And therefore at the then time, at their firſt calling in they were juſtified from their paſt Sins by believing in Jeſus according to the word, and Faith in his Blood, verſe 22. 25. That they and their Children might be brought in Heirs with *Iſrael* according to the Promiſe, *Gen.* 17. 4. And as *Abraham* after God had called him, was commanded to walk before him in a perfect and upright way, verſe 1. which accordingly he did, and ſo became Heir to the Promiſes, verſe 2. 7. And ſo the Lord ordered his Diſciples to go and teach and baptize all Nations, that they ſhould teach them to obſerve all things whatſoever he commanded them, *Matth.* 28. 19, 20. And whilſt they ſo did they were Heirs to the Promiſes. And theſe things, as St. *Paul* ſaith, were witneſſed by the Law and the Prophets, verſe 21. For *Moſes* wrote concerning it. And in *Iſaiah* 55. The tender of the common Salvation was Propheſied of that all that were a thirſt might come, buy and eat without Money, and without Price, that is, tho there was nothing then in them to render them acceptable, but a thirſting after the Lord with a wearineſs of their Sins, *Matth.* 11. 28. And if they did *hearken diligently unto the Lord, and eat that which is good, and let their ſoul delight it ſelf in fatneſs, and incline their ear and come unto him and hear, and their ſouls ſhall live*, verſe 23. Here we are to take notice that they were to thirſt when they heard of

the offered Mercy, and then they were to incline their ear, and come unto him, and when they were come they were to hear, that is, all that he by his word commanded them, *Matth.* 28. 20. And if they did hear, and eat that which is good, then upon the performance of these Conditions, the Lord will make an everlasting Covenant with them the sure Mercies of *David*, The which will be when the Lord again comes, at which time God will establish his promised everlasting Covenant with *Abraham* and his Seed, together in their Generations, *Gen.* 17. 7. And God also by the Prophet declares the pouring forth of his Spirit, not only at the second coming, but also at the first coming of Christ, *Joel* 2. 28, 29. And St. *Paul* concerning the then fore-mentioned time, *Rom.* 3. 26. mentions *Isaiah* 49. 8. applying these words of *Isaiah* to the then time, as in 2 *Cor.* 6. 2. *I have heard thee in a time accepted, and in the day of salvation have I succoured thee.* Behold now is the accepted time, behold now is the day of Salvation. But afterwards when the *Gentiles* came to have no love to the Truth for which they were given up to Delusion, 2 *Thess.* 2. 10. Then it was not the great day of Salvation, which falling away was also fore prophesied of *Psalm* 2. 2, 3. And in divers other places; for those that God calls will not be accepted when the times of refreshing shall come from the presence of the Lord, without their now improving in this time their day of Grace under the call of the Gospel; for when the Lord comes, we that have the knowledge of him must appear before the judgment Seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad, 2 *Cor.* 5. 10. *For God without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear,* 1 Pet. 1. 17. And the promised reward was to them that held out to the end, *Rev.* 2. 10.

That

That they ſhould receive a Crown of Life; that is, be ſaved with an everlaſting Salvation, as *Iſrael* will be when the Lord again comes, who then *ſhall not be aſhamed, world without end, Iſaiah* 45. 17. And this is the world to come, of which all the Apoſtles ſpeak of, and which is to be put in ſubjection unto Chriſt in time to come, *Heb.* 2. 5. But as St. *Peter* ſaith, God before ſhewed by the mouth of all his Prophets that Chriſt ſhould ſuffer, he hath ſo fulfilled, *Acts* 3. 18. *Whom the heavens muſt receive until the times of the reſtitution of all things.* Which he likewiſe ſaith, God hath ſpoken by the mouth of all his Holy Prophets ſince the world began, verſe 21. Which beginning of the world was *Iſrael*, unto whom *Moſes* declared it, verſe 22. And they will be the world without end, when the Lord hath eſtabliſhed his new everlaſting Covenant with them that they ſhall not ſin againſt him, and then they will never more fall under Condemnation; therefore ſaid to be world without end. And unto this Promiſe the *Gentile* Chriſtians conditionally were brought in Heirs with *Iſrael*.

XIV. *Part of the Chriſtians Miſtakes.*

NOW ſince the Roman Apoſtacy, the Chriſtians have built their Faith on thoſe Parables that Chriſt ſpake to put out the Eyes of *Iſrael*'s Underſtanding; and alſo on thoſe miſtaken places of Scripture that our Predeceſſors ſince Popery have loſt the true meaning of, and likewiſe the Chriſtians fancying that all that was ſaid concerning the Remnant and firſt Churches, and *Iſrael* at the reſtitution of all things, that they now belong to them, and are made good to them in this time, although they find not in them what is there promiſed; but many vainly imagine through their miſtaken Notions, that they are now ſo ſecured by Chriſt's Righteouſneſs, as they cannot finally fall away, and ſo little regarding the plain words of Chriſt, as his Sermon on the Mount, *Matth.* 5. to the eighth Chapter. And alſo that he laid

down his life for the world, *John* 3. 17. And his general Invitation to accept of Salvation, by taking his Yoke upon them, *Matth.* 11. 28, 29. And Chriſt ſaith, If thou wilt enter into Life, keep the Commandments, *Matth.* 19. 17. And in loving God and our Neighbours, hangs all the Law and the Prophets, *Matth.* 22. 4. And is commanded us by Chriſt and his Apoſtles, *Rom.* 2. 13. And not the hearers of the Law are juſt before God, but the doers of the Law ſhall be juſtified; and it is ſaid, to the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no Light in them, *Iſaiah* 8. 20. Therefore St. *Peter* terms it, *a more ſure word of propheſie whereunto ye do well, that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day ſtar ariſe in their hearts*, 2 Pet. 1. 19. For in the Prophecies is declared the promiſes of the bleſſedneſs in time to come, in which time will be given an inherent perfect righteouſneſs, which is the day Star that will then ariſe in their hearts, for in time to come is given the eternal life, 1 *Tim.* 6. 19. Now the *Bereans* were ſaid to be noble, becauſe they ſearched the Scriptures, to ſee if thoſe things which were ſpoken by the Apoſtles were ſo or no, *Acts* 17. 11. And the Scriptures then was only the Old Teſtament, and all the Propheſies were to be fulfilled, and as many of them as has not yet been fulfilled, remains ſtill to be made good, in as much as it is impoſſible for God to lie, *Heb.* 6. 18. *Jer.* 31. 33, 34, 35, 36, 37. *Iſa.* 54. 9, 10, 11. Chap. 62. 8. much leſs forſworn, and Chriſt ſaith, *Think not that I am come to deſtroy the law and the prophets, I am not come to deſtroy but to fulfil; for verily I ſay unto you, till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled*, Matth. 5. 7, 18. That is, not till all the great Promiſes and Propheſies that are written in the Law and the Prophets are fulfilled, both as to the Puniſhments and

and the Glory that ſhould follow, *Dan.* 7. 27. *Iſaiah* 60. 21. Which promiſed Glory could never come to paſs, had not the Lord laid down his Life to purchaſe to himſelf a glorious Church in time to come, without ſpot or wrinkle; but that it ſhould be holy and without blemiſh, *Eph.* 5. 27. *Iſaiah* 60. 21. And accordingly in *Iſaiah* it is declared, and in the *Rev.* 5. 10. For the glorious time will not be till *Iſrael* receives the Promiſes. Now all our miſtaken Notions are quite contrary to the Law and the Prophets, and therefore not to be received by us; and though Chriſt Aboliſhed the Ceremonial Law, it was no ways contradictory to the Prophets; for *David* Typically ſpeaking of Chriſt, ſaith, Sacrifice an Offering thou deſireſt not, then ſaid I, lo I come in the volume of the Book it is written of me, *I delight to do thy will O God.* Pſalm 40. 6, 7. Chriſt was that acceptable Sacrifice which only could take away Sin, which the Sacrifices of the Ceremonial Law could not do, and therefore were to be Aboliſhed, *Ezek.* 20. 25. But whereas Chriſt ſaith, *Matth.* 11. 13. All the Prophets and the Law Propheſied until *John*, which was becauſe the Ceremonial Law was then to be Aboliſhed, and then part of the Propheſies was fulfilled in Chriſt's firſt coming; but there is other of the Propheſies are ſtill to be fulfilled, which not only foretels the Lord's ſecond coming, but alſo what will be in time to come, agreeable to which the Lord Revealed to St. *John* by Revelation. Now though the *Gentiles* were not commanded the outward Circumciſion, yet there is required of them the inward Circumciſion of the Heart, *Rom.* 2. 29. The performance of which has been little obſerved; but unto this Circumciſion, Baptiſm is a Figure, and though we keep the eighth day, or otherwiſe call'd the firſt day for our Sabbath, yet this is not repugnant to the Scripture; for when God bleſſed the Sabbath Day, he pronounced the Bleſſing to the Sabbath

Day, not naming the seventh Day in the Blessing; but in that God said the Seventh Day is the Sabbath of the Lord thy God; from hence it doth not appear that it should remain so for ever and ever. Which words are added to that which is so to continue, and the eighth Day was the great Day of the Feast, which was likewise the *Jewish* Sabbath, which was a Figure of the great Feast or Sabbath in time to come, unto which their being Circumcised on the eighth Day doth allude, in which God will Circumcise their Hearts that they shall no more Sin against him by the then Establishing the promised new everlasting Covenant which Crowns Life to the Soul, which Covenant now is but a Covenant of Promise, but when Establish'd, God's People will be all Righteous, and then it is *Israel* will inherit the Land for ever, *Isaiah* 60. 21. And this God declaring we are bound to believe, in as much as it is impossible for God to lie, *Heb.* 6. 18. And God never left himself without Witness to confirm the Truth of his Word, that we might have Ground for Faith; for by that time most of the Elect among the *Gentiles* were taken off by Death, *Jerusalem* was destroyed, and the *Jews* became a scattered People through the World, according as God by the Prophets, and Christ hath declared, and which is to this day evidently known, and that they were thus scattered because of their Sins; this the whole Book of God declares, and themselves acknowledge, and by them the Scriptures of the Old Testament have been more safely preserved all along amongst the Nations, whilst the Nations were deprived of the New Testament by the Pope, and so lost the right apprehension of the meaning of the things therein contained, and likewise the Ordinances spoken of, 1 *Cor.* 11. 2. Which he praises them for keeping them as he delivered them; the which St. *Peter* foreseeing according as by the Prophet is declared, that the Goats would eat the good

Pastures,

Paſtures, and tread the reſidue with their Feet, and foul the deep Waters, *Eze.* 34. 17, 18. Therefore St. *Peter* terms the Writings of the Prophets a more ſure Word of Propheſie, whereunto ye do well to take heed, 2 *Pet.* 1. 19. And the Scriptures declare concerning *Iſrael*, firſt their Riſe, their Continuance, their ſcattering, and there remaining ſcattered till the Meſſiah again comes, and there being ſuch a ſcattered People among us, and through the whole World who acknowledge the Law and Prophets in the truth of theſe things, it is certainly evident to us and the whole World that the Scriptures are true, and the Word of God; and to confirm the Truth of what God hath there declared, he hath given us a Sign in the Heavens, Signs upon the Earth, and under the Earth, and thro' the World. But for Brevity ſake I ſhall here mention but three, which are evidently known to all. Firſt, That the old World for Sin was drowned, the Rainbow in the Heavens doth witneſs to the Truth of the Word. Secondly, God declareth that his Anger ſhould ſet on fire the Foundations of the Mountains, which ſhould burn to the loweſt Hell, *Deut.* 32. 22. Which for theſe many hundred years is come to paſs, and alſo that Hell ſhould enlarge her ſelf, *Iſaiah* 5. 14. Which within theſe few years is wonderfully come to paſs by the Rivers of Fire, Pitch and Bitumen which has been ſent out thence, the which doth likewiſe bear witneſs to the Truth of God's Word, and alſo *Iſrael*'s being ſcattered doth witneſs to the World the Truth of the ſame.

XV. *Chriſt proved to be the Son of God.*

BUT peradventure ſome will ſay, how can we prove the New Teſtament to be true, and Chriſt to be the Son of God, ſeeing the *Jews* do not own it. I ſhall not here go to prove it from the Words of the Apoſtles, as to believe it through their bare Word; but I chiefly believe it, becauſe I find thoſe things that were fore Propheſied of by the Prophets concerning the Meſſiah,

made good in the Crucified Jesus, unto which sure word of Prophesies we are always to take heed. And in that the Scriptures now again being rightly understood, they are not contradictory to what God before spake by the Prophets; for we are to believe nothing in contradiction to what God hath spoken by the Prophets, for what God hath absolutely promised, he will certainly perform. And therefore to declare his Righteousness in the performance of his Promise, he sent the Son of his Love to Suffer for Sinners, as was declared by the Prophets, and that for *Israel's* wilful Disobedience, he was then a Stone of Stumbling, and a Rock of Offence to both the Houses of *Israel*, for a Gin and for a Snare to the Inhabitants of *Jerusalem*, *Isaiah* 8. 14. Which accordingly so fell out; for they expecting he should come as a King, and not apprehending that he should first come to Suffer, therefore he was Despised and Rejected of Men. A Man of Sorrows, and acquainted with Grief; they hid as it were there Faces from him, he was despised, and they esteemed him not, *Isaiah* 53. 3. And it was Prophesied concerning him, *Isaiah* 7. 4, 15, 16. That a Virgin should conceive and bear a Son, and that he should be born in *Bethlehem*, Mic. 5. 2. And lowly Riding upon an Ass. *Zach.* 9. 9. And the Lords Sufferings and Death were likewise foretold; *Isaiah* 53. 7 *He was brought like a lamb to the slaughter, and as a sheep dumb before the shearers; so opened he not his mouth*, Zach. 11. 12, 13. *And they weighed for his price thirty pieces of silver*, Ps. 22. 16, 18. *And they pierced his hands and his feet*, Dan. 9. 26. *And the Messiah was cut off, but not for himself*; all these things, and many more were made good in the Crucified Jesus. Therefore I believe him to be the Messiah, that Seed of the Woman that should bruise the Serpents Head, *Gen.* 3. *And that Lord unto whom the Lord said, sit thou on my right hand till I make thine enemies thy foot-stool*, Ps. 110. 1. Which will be when the Lord again comes to deliver his People. And for

further

further Proof that this Lord is God, God ſaith, *Zech.* 13. 7. *Awake O ſword againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts.* And none can be the fellow of God, but the Son of God, which is God, and therefore ſaid of him that Was to be born in *Bethlehem, that his goings forth have been from of old from everlaſting, Mic.* 5. 2. And of him it is ſaid, *Unto us a child is born, and unto us a ſon is given, and the government ſhall be upon his ſhoulders, and he ſhall be called the wonderful counceller, the mighty God, the everlaſting Father, the prince of peace,* Iſaiah 9. 6. And when this Prince of Peace ſhall come and take the Government, then will he be to all his Sheep the everlaſting Father, *and the God of the whole earth ſhall he be called,* Iſaiah 54. 5. And of this Prince of Peace it is ſaid, *Thy throne O God is for ever and ever, the ſcepter of thy kingdom is a right ſcepter, thou loveſt righteouſneſs, and hateſt wickedneſs, therefore God thy God hath anointed thee with the oyl of gladneſs above thy fellows,* Pſalm 45. 6, 7. And according to this the Apoſtles declare of Chriſt the Lord, that he is God; for they were not, nor did not hold any thing in contradiction to what God hath declared by the Prophets, and what is declared of God in the Old Teſtament, there is nothing contrary thereunto in the New. And as the Holy Spirit was ſpoken of throughout the Old Teſtament, ſo likewiſe in the New only ſometimes called Holy Spirit, ſometimes Holy Ghoſt, which is all one; it being the Breath of God, which is called the River of God, the Streams whereof ſhall make glad the City of God, the Holy Tabernacle of the moſt High, *Pſalm* 46. 4. Which pure River of Water is ſaid to proceed out of the Throne of God and of the Lamb, *Rev.* 22. 1. therefore this River giveth Life and maketh glad. Now as there is Figurative Heavens and Earth ſpoken of in the Old Teſtament, ſo there is alſo in the New; and as there is a Figurative Sea made mention of in the Old Teſtament, ſo likewiſe in the New; for there is in both

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ſeveral Figurative Expreſſions which have one and the ſame meaning, aluding to one and the ſame thing in both, which I have fully made appear in my Book of the Figurative Speeches, therefore I ſhall not inſiſt here upon it. But God did not only ſpeak myſtically to *Iſrael* concerning Chriſt's firſt coming, becauſe for their Sins they might be ſnared, broken and taken; but the ſecond coming of Chriſt is alſo to us now, ſince we have loſt the true meaning of the word, theſe things appear very myſtical in the New Teſtament to us, that the wicked of the Adopted Seed, whoſe turn it is now to be ſnared, broken and taken for God by the Law, and Goſpel ſpeaks to them that under it (as I have fully made appear from the Scriptures in my Book of the Explanation of the New Teſtament) and they are the World that will be Judged by it, and the Wicked of them that will not live in Obedience to it, are the World that will be then Condemned by it. The which the Chriſtians not apprehending, they put the Day of Judgment far off, expecting the Fall of *Babylon*, and the Reſtoration of *Iſrael* to be before the Lord comes, the which will not be till after the Lord comes; as I have fully made appear in the fore-mentioned Book. For *Idumea* will be the Figurative Heavens with their Hoſts that will be deſtroyed, *Iſaiah* 34. 4, 8. When *Iſrael* is Reſtored; which *Idumea* in the Revelation is termed myſtical *Babylon*, and the Figurative Heavens and Elements which will be deſtroyed, *Rev.* 6. 3, 4. And the Heaven and Earth that will paſs away, with which are included the reſt of the Wicked that know his Laws; for the Covetous Man is ſaid to be an Idolater, as well as he that Worſhips an Idol, *Eph.* 5. 5. *Col.* 3. 5.

And thoſe that walk after the Luſt of the Fleſh will fall under the Condemnation; for the Wicked ſhall periſh, and the Enemies of the Lord ſhall be as the Fat of Lambs, they ſhall conſume, into ſmoke ſhall they conſume away, *Pſalm* 37. 20. And we reckon our Enemies

mies always to be them that knows us, and not them that knows us not. And St. *Peter's* Charge was that they ſhould be mindful of the words that were ſpoken before by the Holy Prophets, and of the Commandment of us the Apoſtles, 2 *Pet.* 3. 20. Which was, 'that they might not be ignorant of the coming of the Lord, which the Scoffers are willfully ignorant that by the word of God the Heavens were of old, and the Earth ſtanding out of the Water and in the Water; whereby the World that then was being overflowed with Water then periſhed, verſe 5. 6. The which World was the World of People, and then they were not diſtinguiſhed by Heavens and Earth, for then there was no Ruling Powers but what belonged to Parents over their Children and Families; and therefore alike termed the World, and not the Heavens and Earth. As *Iſrael* was not termed Heavens and Earth, till they became a Ruling Power and *People*. So likewiſe the Heathen when they became a Ruling *Power* and *People*, then were they termed a Heavens and Earth, as I have already proved, but in that St. *Peter* ſaith, the Heavens and Earth that are now by the ſame word are kept in ſtore, reſerved unto Fire againſt the Day of Judgment, and perdition of ungodly Men, verſe 7. But in that he ſaith, the ſame Heavens and Earth which are now are kept in ſtore unto Judgment. Therefore he had no reference here to thoſe that were of old; and the Figurative Heavens which was then in the Apoſtles time, was the Roman *Power*, by which the Servants of Chriſt were then oppreſt, and it is the Roman *Power* which are now likewiſe their Afflictors, and will remain till the Lord comes, and then will they be deſtroyed with Fire, with the *Perdition* of the reſt of the ungodly Men, who knowing the Laws of the Lord will not obey them. And then not only the fore-mentioned Heavens and Earth of People will be burnt up; that is, that part of the Earth where the devouring

devouring Storm cometh, mentioned, *Psalm* 11. 6. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; and then it is the hail will sweep away the refuge of lies*, Isaiah 28. 17. Whereby it sheweth there will be Hail mixed with Fire, as was in *Egypt*, *Exod.* 9. 23, 25. For the Storm of Hail in *Isaiah*, and the Storm of Fire in the *Psalms*, hath its tendency to one and the same time. And this Hail is said to come down on the Forrest, *Isaiah* 32. 19. At which time *Israel* and the rest of the Nations that are saved will be safe in *Israel*'s Land whilst the Earth is renewing, as I have largly proved in the fore-mentioned Book of the Figurative Speeches. But because the Adopted Seed to whom this is spoken, have 'transgressed the Laws 'changed the Ordinances, therefore the Curse devou-'reth the Earth, and the Inhabitants thereof burned, 'and few Men left, *Isaiah* 24. 5, 6. That is, few Men will be found Righteous among the fore-mentioned, so as to be left when the other are destroyed; for this Earth of *People* that has so wilfully offended 'the Transgressions 'thereof shall be heavy upon it, and it shall fall and not 'rise again, verse 20. So as in the first Judgment there will be some Sentenced to everlasting *Punishment*, according as the Lord by the *Parable* declares, *Matth.* 25. 46. And the wilful Opposers of the Truth will likewise be raised to receive their Condemnation; for then the Saints will rise to everlasting Life, and some to Shame and everlasting Contempt, *Daniel* 12. 2. For they that neglect the greater Salvation, fall under the greater Condemnation. For then the Heathen *Powers* of Rome, or otherwise called Heavens that wilfully resisted the Truth, when the Holy Ghost was given for the Confirmation thereof, will rise to receive *Punishment*, and therefore likewise said to be kept in store, as well as the Heavens of the Christian Rome, which has made Lies their Refuge. For these Idumean Hea-

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vens, or myſtical *Babylon* will be the Heavens that will be on Fire, and the Elements that will melt with fervent heat, of which *St. Peter* ſpake. But he ſaith, *neverthel ſs we according to his promiſe look for new heavens and a new earth, wherein dwelleth Righteouſneſs*, 2 *Pet.* 3. 12, 13. For the Apoſtles always had their Eye to the *Propheſies*, as not to teach in contradiction to the *Promiſes*. And God ſaith, *Iſaiah* 65. 17, 18. *For behold I create new heavens and new earth, and the former ſhall not be remembred, nor come into mind. But be you glad and rejoyce for ever in that which I create*; for behold I Create *Jeruſalem* a rejoycing, and her *People* a joy. And becauſe God would have us take notice what this is that he here Creates; he therefore ſaith, Behold I Create *Jeruſalem* a rejoycing, and her *People* a joy. This is the new Heavens and new Earth that God Created upon the old Foundation, the which is *Iſrael*, of which Foundation Chriſt is the chief corner Stone. And why is it here ſaid that God will Create new Heavens and new Earth; becauſe they are ſuch Heavens and ſuch Earth as was never here ſuch before, as to have Righteouſneſs dwelling in them, as will be when *Jeruſalem* is made a rejoycing, and her *People* a joy. For when Chriſt firſt came, the ruling *Power* was not given him, though he had then Righteouſneſs dwelling in him and it is ſaid theſe Heavens came down from above, *Iſaiah* 45. 8. *Drop down ye heavens from above, and let the ſkies pour down righteouſneſs, let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together, I the Lord have created it.* This Righteouſneſs the Lord Creates when he comes down with all his Saints, which are the Heavens that comes from above; then will he pour down Righteouſneſs, and then the Earth of his People will bring forth Salvation, and then Salvation and Righteouſneſs will ſpring up together.

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For the Covenant is to them and their Children, and to as many of us as are found in our Obedience, and in that day God will appoint Salvation for Walls and Bulwarks, *Isaiah* 26. 1. Thus the Prophets and Apostles agree that Salvation will be when the times of Refreshing shall come from the presence of the Lord, *Acts* 3. 19, 21, 22. And Christ saith, *Search the scriptures, for they were they that did testifie of him*, John 5. 39. And then there was no other Scriptures but the Old Testament. Now all Christ's Sufferings being fulfilled in the plain Letter of the Word, and left us upon Record ever to believe the same. And as in the Word it is Prophesied that *Israel* should be scattered, so we evidently see the same; and we ought also, and are bound to believe all the great Prophesies and Promises relating to Christ's second coming, that they will be performed in the plain Letter of the Word, and as it was Prophesied that God would pour forth his Spirit, *Joel* 2. 28, 29. Of which St. *Peter* saith, *It was made good to them in that time*, Acts 2. 16. 17, 18. Which was for the Confirmation of the Gospel, and as an earnest of their Inheritance in time to come, or Restitution.

Before which time, as in *Joel* 2. 30, 31. *God will shew wonders in heaven and in earth, blood and fire, and pillars of smoke, which accordingly has come to pass, for by wars much blood hath been spilt. And the Lord in a great and wonderful manner hath sent out of the earth fire and pillars of smoke for those many hundred years, but much more of late.* And it is said, *verse* 31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.* This came to pass when the Nations which had embraced the Faith came to have no love to the Truth, God then gave them up to Delusion, 2 *Thess.* 2. 10, 11. *For when the people could not endure sound doctrin, but after their own lusts they did heap*

heap to themſelves teachers, having itching ears, and they turned away their ears from the truth, and were turned unto fables, 2 Tim. 4. 3, 4. *And when the Seducers and falſe teachers went about to deceive, they then became deceived, ch.* 3. 12, 13. For God doth never ſo puniſh without a cauſe, *Eze.* 14. 23. And then was the Sun turned into darkneſs; for in the Scriptures the Teachers are termed the Light of the World; and when the Sun the Teachers were darkned, the Moon which is the World of People which receiveth her Light from the Teachers, as the Moon doth her Light from the Sun, the People were ſoon turned into Blood, by hating and killing one another. The Pope and his Clergy pretending to be the true Church, *Mahomet* the true Prophet, and every Sect the right Remnant; and thus the Prince of Darkneſs carries on his Deſigns, in ſetting Men to hate and kill one another through theſe Diviſions. (Now in that Propheſie of Scripture is of more than a private Interpretation, 2 *Pet.* 1. 20. But we muſt be ſure to put no other Interpretation on it, but what we can make plain from the Word. And in *Joel* 3. 15. It is alſo ſaid, *The ſun and moon ſhall be darkned, and the ſtars ſhall withdraw their ſhining.* Here the Prophet may have a Reference to the material Sun, Moon and Stars, which by the Glorious Appearing of the Lord will be obſcured by his Brightneſs.

But when the Nations came to have no love to the Truth, God ſuffered a Spirit of a ſtrong Deluſion to go forth, 2 *Theſſ.* 2. 11. *For God hath determined, that thoſe that will not deny themſelves for him ſhall ſuffer by him; for unto them that are contentious, and will not obey the truth, but obey unrighteouſneſs, indignation, and wrath upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile; but glory honour and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile*, Rom. 2. 8. 9,

8, 9, 10. For there will be a Redemption in time to come, for all that order their Converſation aright, and have not been wilful Oppoſers of the Truth, which is one of the worſt of Unrighteouſneſſes. And though it is thoſe who comes in Heirs to the Promiſes made to the Fathers that are made partakers of the greater Glory, yet there is Glory and Salvation for others of a lower degree. And though the *Jews* that have been ſince Chriſt's time were caſt off for the Sins of their Parents, yet not for ever and ever to be forgotten of God, without their own Sins does occaſion it; for there will be a Redemption in time to come for ſome; and if *Iſrael* for the Sin of their Parents has been left to ſtumble on the dark Mountains theſe ſeventeen hundred years, no wonder if the Adopted Seed has been left to ſtumble thereon for above this thouſand years. For it is *Iſrael*, who as touching the Election, is beloved for their Fathers ſake, *Rom.* 11. 28. For though there was but a Remnant choſen from among them that were choſen according to the Election of Grace, verſe 5. Yet they were all Gods choſen and elected People for their Fathers ſake, *Iſaiah* 45. 4. And this God did becauſe he loved their Fathers, becauſe they had walked with a perfect Heart before him. The which, when the Lord proved *Iſrael* in the Wilderneſs they did not. And therefore the Lord ſaith, *Deut.* 31. 21. *For I know their imaginations which they go about, even now before I have brought them into the land.* Here becauſe God would have us take notice when it was he knew it; therefore he redoubles his Words, and ſaith, even now at the time when they were in the Wilderneſs. But we do never read of God's foreknowing his Drowning of the World, till he ſaw the Wickedneſs of Man was great, and then it was that it grieved him at his Heart that he had made Man; but God's chooſing *Iſrael* was for their Fathers ſake, and not that he had Elected them without a why or a where-

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fore; but when God had proved and tryed *Iſrael* in the Wilderneſs, and as they had there often miſcarried; God ſaw they would again fall away, for which he determined to leave them to Blindneſs; the like God foreſeeing that the *Gentiles* would fall away, for which he determined to leave them to Deluſion. For as of old when the People fell away, *Rom.* 1. 18, 20, 21. *the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made even his eternal power and godhead; ſo that they were without excuſe, becauſe when they knew God, they glorified him not as God, but became vain in their imaginations, and their fooliſh heart was darkned, verſe* 28. *And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind.* So we ſee Man's not improving his Day of Grace, has been his Deſtruction all along; and not that they had not a Day of Grace given them; and it is ſuch that God gives up to Deluſion, that firſt deceives and deludes themſelves, *Ezek.* 14. 7. *And like not to retain God in their knowledge, but in the way of well-doing, we may commit the keeping of our ſouls unto God, as unto a faithful creator,* 1 Pet. 4. 19. Now St. *Paul* ſpeaking of the Creation of the World, in the fore-going Words, *Rom.* 1. 20. makes mention of it as ſuch, and not as the Foundation of the World. And all the Apoſtles in all their Writings, agree in calling the Twelve Tribes the Foundation of the World to come. And likewiſe *Zachariah* the Prieſt ſaid, God hath raiſed up a Horn of Salvation in the Houſe of his Servant *David.* Here he doth not ſay that this was Propheſied of from the Foundation of the World, but by all the Holy Prophets ſince the World began, *Luke* 1. 69, 70. *That he would raiſe up a horn of ſalvation in the houſe of his ſervant David.* And in *David* and *Solo-*

mon was the Typical Kingdom of Chriſt. And after *David* had received the Kingdom, God by the Prophet, ſaid, *His ſeed ſhall endure for ever, and his throne as the ſun before me*, Pſalm 89.36. This *ever*, is the ever of the time to come, the which all the Prophets Propheſied of from *David* till Chriſt came; but no Prophet Propheſied that this Salvation ſhould come out of the Houſe of *David*, before *David* was, and had received the Kingdom. But we not apprehending the difference between the Creation and Foundation, nor the beginning of this World to come, has caſt us into moſt dangerous Miſtakes; for thereby we have received another Faith, than what the Goſpel teacheth, in thinking none but the Elect can be ſaved, and that ſome thereby have thought they ſhould be ſaved by the Righteouſneſs of Chriſt, contrary to the Words of Chriſt, which are upon the condition of their Obedience, which will prove deſtructive, if unrepented of. Likewiſe we have another Hope than what the Scripture Teacheth; for by our Predeceſſors falling into Popery, we have loſt the form of ſound words, as they were firſt delivered; and to maintain our received miſtaken Notions we muſt not believe what God hath declared, promiſed and ſworn to. And this out of pretence of juſtifying God's Wiſdom, which ſome ſay doth greatly conſiſt in God's fore-knowing all the Wickedneſs of the Devil and Man from all Eternity; whereby they make God the firſt conceiver of it; and likewiſe with ſuch approbation, as ſome ſay, as he did not only ſuffer it, but decreed it to be committed; which is ſo quite contrary to the Holy God, as the thoughts thereof are to be abhorred, it being Blaſphemy for to think it, for he hath abſolutely declared againſt it. For it was after God ſaw that Man had corrupted his Way, it repented him that he had made Man upon the Earth, and God ſaid *it grieved him at his heart*, *Gen. 6. 6.* Now whether it is right in the ſight of God, to believe Man

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rather than God, judge ye, *Acts* 4. 19. And that God that is an unchangeable Being, in Holiness, Wisdom, Justice, Goodness and Truth, which are his proper Attributes, and therefore impossible for God to lie, *Heb.* 6. 18. *For God is not a man that he should lie, neither the Son of Man that he should Repent*; that is, when God hath absolutely promised a Blessing, he will certainly perform it, as it is here declared. *Hath he spoken, and shall he not make it good?* *Numbers* 23. 19. And we are to believe of God in every thing, as he hath declared of himself; to be moved to pity upon Man's Repenting and Returning, and to Anger and Wrath upon Man's Rebellion; and of certain, God will never be angry with any for believing what he saith, or hath promised or sworn to. And the Prophet for believing what another Prophet told him, in contradiction to what God had declared to him, a Lyon met him and Slew him, 1 *Kings* 13. 17, 18, 24. And as the Faith of *Abraham* was set down for our Example, so this was Recorded for our warning, that we might not believe Man in contradiction to God. Now Christ and the Apostles being rightly understood, are found to agree with the Words of God and the Prophets; and the Care of the Apostles was such, as to *compared spiritual things with spiritual things*, 1 *Cor.* 2. 13. To see if the Spirit spake in them agreeably to what the Spirit spake in the Prophets of old, that thereby no Delusion or Deceiver might creep in among them; for God did never send his Son, and the Servants of his Son, to contradict what he himself hath declared, promised and sworn to.

XVI. *The Glory and Blessedness that will be in time to come.*

For the Lord will come to judge the Nations in the valley of *Jehoshaphat*, and restore his People *Israel*, Joel 3. 1, 2, 12, 13, 16, 17, 18. and then it is the Lord will make Mount

Sion and eternal excellency, and the joy of many Generations, Iſaiah 60. 15. And then it is *his people ſhall be all righteous, and inherit the land for ever.* Then it is a *little one ſhall become a thouſand, and a ſmall one a ſtrong nation, the Lord will haſten it in his time, Iſaiah* 60. 21, 22. Here the Lord ſheweth there will be another time after this time, in which his People will be bleſſed; againſt which time St. *Paul* ordereth *Timothy*, that he ſhould *charge them that are rich in this world, that they be rich in good works, laying up for themſelves a good foundation againſt the time to come*, 1 *Tim.* 6. 17, 18. And ſure if we were not blind, we could not think that all that are Rich in this World are Elected; but that by doing good Works, all may lay hold of eternal Life, 'for Chriſt is become the Author of 'eternal Salvation to all them that obey him, *Heb.* 5. 9. Whether Elect or not Elect, but thoſe that remain blind, now God has made plain his Word, is becauſe they have no deſire to ſee; but whether ſome will ſee or not, it is in the time to come that God will make that promiſed new everlaſting Covenant with his People, *and put his laws in their inward parts, and write them in their hearts, and they ſhall teach no more every man his neighbour, and every man his brother, ſaying, know ye the Lord; for they ſhall all know me from the leaſt of them to the greateſt of them, ſaith the Lord*, Jer. 31. 33, 34. *And in that day the Lord will make a covenant for them with the beaſt of the field, and with the fowls of heaven, and with the creeping things of the ground*, and then will the Lord *break the bow, the ſword, and the battel out of the earth.* And then will the Lord betroth *Iſrael to him for ever in righteouſneſs, in judgment, in loving kindneſs and in mercy*, Hoſ. 2. 18, 19. And then the days of his People ſhall be the age of a Tree, and then it is the Meek ſhall inherit the Earth, and delight themſelves in the abundance of Peace, and then it is the evil Beaſts will ceaſe out of the Land, *Ezekiel* 34.

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25. Now this Covenant, ſome have blindly imagined that it is made with them, although they do not find any of thoſe things here promiſed made good to them. Such like *Ephraim* feed on Wind, but the Lord will eſtabliſh this promiſed Covenant when he Reigns in Mount *Zion*, and in *Jeruſalem*, and before his Ancients Gloriouſly, *Iſaiah* 24. 23. Which will be when *he gathers his wheat into his garner, and burns up the chaff with unquenchable fire*; which is at the time when he will *judge the nations in the valley of Jehoſaphat*, and at the time when the Saints are raiſed, which are called *the firſt reſurrection*, Rev. 20. And then will the new *Jeruſalem come down out of heaven from God*, and be placed in the elementary Heavens, 2 *Cor.* 5. 1. *This is the tabernacle which the Lord pitched, and not man*, Heb. 8. 2. *The pavement of which is of pure gold, as it were tranſparent glaſs*, through which the glorious Saints *will then ſhine forth as the ſun in the kingdom of their father*, Matth. 13. 43. And when this 'World is become 'the Kingdom of our God and of his Chriſt, *Rev.* 11. 15. Then will it become the Kingdom of their Father, and 'then, in the ages to come, God will ſhew forth in them 'the exceeding Riches of his Grace, *Eph.* 2. 7. That they 'ſhould be to the praiſe of his Glory that firſt truſted in 'Chriſt, *Eph.* 1. 12. And likewiſe all that overcome 'and keep his Works to the end, ſhall ſit with Chriſt in 'his Throne, *Rev.* 3. 21. For the Glorious Tabernacle will be Chriſt's Throne, as the Heaven of Heavens is God's Throne, and this Glorious Tabernacle, is the Tabernacle or Covert ſpoken of in *Iſaiah*, which the Lord will place over all the Aſſemblies of *Iſrael*, when he cleanſeth their Blood, *Iſaiah* 4. 4, 5, 6. which he hath not yet cleanſed, *Joel* 3. 21. And the Glory of the Saints in this glorious Tabernacle, the Apoſtle had a Reference to, when he ſaid, 'God hath provided ſome better 'thing for us, that they without us ſhould not be made 'perfect, *Heb.* 11. 40. And the glorious Saints Perfection

will not be till *Iſrael* receives the Promiſes; for when the Lord comes again, the dead Bodies of the Saints will be Raiſed, and then under Chriſt their Head, will be given to them their ruling Power upon Earth, *Rev.* 5. 10. For then they will with Chriſt Deſcend from the glorious Tabernacle, as the Lord formerly did in the Cloudy Pillar to the Tabernacle in the Wilderneſs; ſo likewiſe will the Lord Deſcend upon the real Mount *Zion*, which the Lord *will make an eternal excellency, and the joy of many generations*, Iſaiah 60. 15. *And then will the Lord deſtroy in this mountain the face of the covering caſt over all people, and the vail that is ſpread over all nations*; for then *he will take away the ſting of death from all his people, which is ſin, and the rebuke of his people ſhall he take away from off all the earth*, Iſaiah 25. 7, 8. But when Chriſt firſt came, he was laid *in Zion as a ſtumbling ſtone*, and thereby a Vail was caſt upon the Face of *Iſrael*, and were made the Rebuke of all the Heathen. But when the Lord again comes, *he will then take away the covering off of all faces, and the rebuke of his people from off all the earth*; and then *his people Iſrael will be all righteous, and inherit the land for ever*, Iſaiah 60. 20, 21. *For the Lord hath ſaid, he will gather them out of all countries, and will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul*, Jer. 32. 37, 38, 39, 40, 41. And at the time of the Judgment of this World it is, that unto the Son of God will be given *dominion and a kingdom, that all people, nations and languages ſhould ſerve him; his dominion is an everlaſting dominion which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed*, Dan. 7. 14 And then ſhall be the end of the Wicked of this World, *when the ſon of man ſhall ſend his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity*, Matth. 13. 40, 41. Therefore it is clear, according to the Word of the Lord,

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in *Daniel* 7. 27. That this Kingdom which ſhall be given, is under the whole Heaven, from whence 'thoſe 'that Offend, and them that do Iniquity will be gathered 'out, and caſt into a Furnace of Fire after the Lord comes, and the Angel flies *in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, ſaying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come, and worſhip him that made heaven and earth, and the ſea, and the fountains of waters*, Rev. 14. 6, 7. And then will *Iſrael* and the Heathen Nations that know not God be called in, which will be after the Lord comes, and juſt before *Babylon*'s Fall, *Rev.* 14. 1, 8. And this was the Kingdom that St. *Peter*'s Endeavour was, that the Elect Remnant to whom he Wrote, *might be able after his deceaſe to have theſe things always in remembrance*, 2 Pet. 1. 11, 12, 13, 15. This is the World to come, of which St. *Paul* ſpeaks of, *Heb.* 2. 5. And this is the Kingdom the Angel told the bleſſed Virgin of, *that Chriſt ſhould reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end*, Luke 1. 33. But this Kingdom will not be, until the times of Refreſhing ſhall come from the Preſence of the Lord, and then 'tis that the *kingdom and dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the ſaints of the moſt high, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him*, Dan. 7. 27. When the Lord taketh to himſelf his own great Power, and Reigneth; the which will be when the ſeventh Angel ſoundeth, *Rev.* 11. 15, 16, 17. And then it is that the Raiſed Saints will likewiſe Reign under Chriſt their Head, Chap. 5. 10. And then to *Iſrael* and the People under them will be given the Kingdom, they being the People of the Saints of the moſt High.

Phil. 1.10. And that ye may approve things that are excellent, that ye may be Sincere, and without Offence till the day of Christ.

XVII. *Who they were that were made able Ministers of the New Testament, not of the Letter, but of the Spirit.*

AND whereas the *Apostle* saith, 2 *Cor.* 3. 5, 6. 'Not that we are sufficient of our selves, to think 'any thing as of our selves, but our sufficiency is of God; that is, without God we can do nothing, 'for in him we 'live, move and have our being, *Acts* 17. 28. And if he take away our breath, we dye; but as God hath made us Rational Souls, and given us his Law, so as to understand thereby his Will in his Word, and God by so doing has made us capable to do something; but in that he saith, verse 6. *God hath made them able ministers of the new Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.* Now the *Apostles* received their Knowledge immediately from the Lord Christ, and also of the Spirit, for the Holy Ghost was given to be in them, by which they also understood things to come; and by the Spirit they were made able Ministers, not of the Letter, but of the Spirit; for all the *Gentiles* when they were first to be called in, had he then Preach'd the Letter of the Law to them, they then had thereby all been Condemned. But the *Apostles* were upon the first Publication of the Gospel, to Preach Remission of Sins by Christ, to every one that would turn from their evil way, and by that turn they were to live in obedience to the Letter of the Word. And in that he saith they were made able Ministers of the New Testament; was in that the Holy Ghost was then given as a Witness to their Testimony, to confirm the Truth of their Word, and likewise they did *Administer* the Spirit; for by the laying on the Hands of the *Apostles*, the People received the Holy Ghost,

Acts

Acts 19. 6. *And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues and prophesied.* So also, *Acts* 8. 17. But should any Man now pretend to Preach such Doctrin of *Administring the Spirit*, and not the Letter of the Word, the People had good reason to believe that Man was out of his Senses. But some have given such a turn to these Words of the *Apostle*, from hence pretending they are not to take the plain Letter of the Word as it is spoken, but according to the *Spiritual* Interpretation which they have put upon it; the which has been according to their own Fancy. And so by leaving the plain Letter of the Word in what God hath declared, promised, and sworn to, are thereby fallen into these great and dangerous Mistakes; for the Scripture admits of no other *Spiritual* Meaning, than what is there specified; which is, that we perform not the Letter or practical part of the Word to be seen of Men, but in sincerity of Heart, so as to Worship God in *Spirit* and Truth. But in the Word there are many Figurative *Speeches*, which admits of no other Interpretation than what can be made out from the Word, leaving nothing therein to contradict what we say. And likewise some have got another way to uphold their false received Notions, which is, that God speaks after the manner of Men, and according to Man's Understanding; and if so, how doth any Man dare to open another way for Man to understand of God, than what God thought fit for Man's Understanding? But there is no such thing said of God throughout the Word, but *St. Paul* to explain the Covenant, said, that he spake after the manner of Men; though it be but a Man's Covenant, yet if it be confirmed, no Man disanulleth, it *Gal.* 3. 15. But our Reformers had done well, if they had said there was a great Secret in the Word, which as yet they understand not, and that it was not to be medled with till the Lord did give more Light, according

cording to his Promiſe, before the time of the end; and not to have ſet the Scriptures by their miſtaken Interpretations, at an unreconcileable Difference, as they have done; or it would have been much better to have thought that when the Falſe Teachers had ingroſs'd the Word into their own Hands, that they might have put in ſome words to make the New Teſtament appear to contradict the Old, in what God had poſitively Promiſed and Sworn to therein; ſeeing that God had intruſted Man with the Word for his Poſterity, as *Adam* was intruſted with Eternal Life for his Poſterity; the one being forbidden to Eat of the Tree, and the other, that they ſhould neither add to, nor diminiſh from the Word, *Gen.* 2. 16, 17. *Deut.* 4. 2. *Rev.* 22. 18, 19.

But as a Reverend and Worthy Dr. ſaid, That when the Reformers firſt came out of Popery, they did plainly ſee that the Papiſts were wrong, but they themſelves did not underſtand how to come right; and indeed, in loſing the true meaning of the Word, it was a hard matter ſo to do. But now God according to his Promiſe, has cauſed Light to break forth at Evening time, *Zach.* 14. 7. And has removed the occaſion of Miſtakes, that thereby Knowledge might be increaſed, whereby the God of Truth is made plainly appear to ſpeak Truth, as he is Truth, and that he will do in all things according as he has ſaid; who having employed and enabled a weak Worm to vindicate his Truth and Juſtice to the Glory of his Name, and the Comfort of Mankind. Now ſuch as will ſtand up to vindicate their falſe received Notions, thereby to make the God of Truth, a Lyar, let them take what will follow for their Pains; I am ſure that the honeſt Heart will be glad that the Truth of God's Word is made plain, and his Honour therein Vindicated. I underſtand that ſome of the Honourable of the Clergy of the Church of *England* are well-wiſhers to the Truth, and the ſoundeſt in the common Faith, (in

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the Knowledge of which is our Interest) are part of the *French* Protestants, part of the Church of *England*, the *Danish* and *Swedish* Ministers, and the Baptists that acknowledge that Christ Died for the World; I am not to speak for Favour or Affection, but as the Truth is in Jesus according to the Gospel.

A Papist told me that the Church of *England* gave the Sacrament as the Body and Blood of Christ, the which I denied, for though they give indeed the Bread and Wine in the words of Christ; yet they do not give it as his real Body, but as his Figurative Body, as Christ did when he was setting whole with them at the Table; for the Lord was no otherwise broken in the Sacrament, than he was Slain in the Paschal Lamb, yet he was said to be Slain in that Sacrifice; but what great Mistakes has it caus'd the Christians to be in, because they and we have lost the right Apprehension of the Scripture way of speaking.

XVIII. *An account of the Lord's five times Hiring Labourers into his Vineyard.*

WHereas the Lord saith, *Matth.* 20. 1, 2. 'The 'Kingdom of Heaven is like unto a Man that is an 'Housholder, which went out early in the Morning to 'Hire Labourers into his Vineyard, and when he had a-'greed with the Labourers, he sent them into his Vine-'yard. In the first place we are to take notice by the Comparison, that every time the Lord hired Labourers to work in his Vineyard, he came forth from Heaven and Hired them, that is, Agreed or Covenanted with them himself, as with *Noah*, and likewise with *Abraham*, and also with *Israel* in the Wilderness; and so Christ when he Established the Gospel, the Agreement was, that all that were Hired were to Work in the Vineyard, and to have a Reward for their Labour. And at the last time when the Lord comes forth, which will be

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at the eleventh Hour, them that he then calls in at the laſt Hour to Labour in his Vineyard, will be *Iſrael* when he again comes, who then will be brought home by Repentance, when 'they ſee him whom they Pierced, '*Zach.* 12. 10. For then ſhall they come with Weep-'ing and with Supplications, *Jer.* 31. 9. And then 'will the Lord cauſe them to walk in a ſtraight way, 'wherein they ſhall not ſtumble, verſe 9. For then will the Lord Eſtabliſh his now promiſed new everlaſting Covenant, and then will the Labourers in the Vineyard be alike Rewarded, being made Partakers of one and the ſame Covenant, the which will Crown life to the Soul. But let not the Chriſtians be offended at that, but let them remember, that when *Iſrael* for Sin was caſt out, then were the Sinners of the *Gentiles* taken in, becauſe they had not Sinned againſt that Light the o-thers did; for the Lord was *a light to lighten the Gentiles*, (before he was to be) *the glory of his people Iſrael*, Luke 2. 32. And therefore here the *Gentiles* are put down in the firſt place; and whereas it is ſaid in the Goſpel, the Lord will come in the laſt day, becauſe to us that are under the Goſpel, it will be our laſt day; for we ſhall not then be called to work in the Vineyard, for we are then to be brought to Judgment, and then them that are found in their Obedience, will be made partakers of the Promiſes, and the Wicked among them Condemned in Judgment to the now threatened Puniſhments; but for the Chriſtians that have not oppoſed the Truth, and have not been guilty of the Sins of the Times, yet have not a Superlative Love to the Lord Jeſus, as is required in a well grounded Faith, according to the Promiſe; ſuch will be left out, and not be numbred with them with whom the everlaſting Covenant will then be eſta-bliſhed when the Lord *returns and builds again the taber-nacle of David which is fallen, that the reſidue of men may ſeek after the Lord, and all the Gentiles upon whom his name*

is called, Acts 15. 16, 17. The word *all* in Scripture, doth not include the whole, and herein are not included the *Gentiles* that belong to the everlaſting Covenant, neither them that fall under the threatned Condemnation. And the Apoſtle had here his Reference in this Text to the word of the Lord, *Amos* 9. 11, 12. *In that day will I raiſe up the tabernacle of David, that they may poſſeſs the remnant of Edom, and all the Heathen which are call'd by my name.* This *all* is ſpoken as aforeſaid, after the good are ſecured, and the bad Condemned; for the *Lord will ſave the Tents of Judah firſt*, Zach. 12. 7. That is, the Remnant, with all that are found in their Obedience to Chriſt, by which they come in as Heirs to the Promiſes by the Lion of the Tribe of *Judah*. For were it not ſo, the Houſe of *David* would be the Head of the Houſe of *Judah*, verſe 9. Now whereas it is ſaid, that the reſidue of Men might ſeek after the Lord, and the *Gentiles* upon whom his Name is called; the which muſt be thoſe *Gentiles* whom Chriſt compares to the fooliſh Virgins, who though they were Virgins, ſo as not to be guilty of the Sins of the times; yet for want of a ſound or right Faith upon which the promiſed Bleſſedneſs depends; the Lord therefore then ſaith he knows them not, *Matth.* 25. 12. And ſo thoſe that were, and might have been firſt, will then become laſt; for the *Heathen* are plac'd before them, and ſo will the Word of the Lord then be fulfilled, *that the laſt ſhall be firſt, and the firſt laſt*, *Matth.* 19. 9. 30. That is, the *Gentiles* that received the Goſpel, they were firſt, and *Iſrael* laſt; but when Chriſt again comes, *Iſrael* ſhall be then firſt, and thoſe under the Goſpel, which have been as fooliſh Virgins, ſhall be laſt; for then thoſe *Gentiles* all that come not in to have a ſhare in the everlaſting Covenant, will be then given to be Servants to *Iſrael*, and Servants to them that are *Iſrael's* Servants, *Joel* 3. 8. And when Satan is bound, and afterwards looſed again, their

their Off-spring lies liable to Satan's Temptations, by whom they being deluded, will then be miserably taken off, *Ezek.* 28. 22. *Rev.* 20. 9. And the Lord foreseeing the sad Condition the Christians would be in that are found unprepared for his coming; therefore the Lord charged them to be upon their Watch, as that day might not overtake them at unawares. And God hath promised *that knowledge should be increased at the time of the end*, Dan. 12. 4, 9. And at Evening time it should be light, *Zach.* 14. 7. For the *vision is for an appointed time, but at the end it shall speak and not lie, though it tarry, wait for it, because it shall surely come*, Hab. 2. 3. The knowledge of this Vision the Christians ought to have retained, but being lost, God now of his great Mercy according to his Promise hath again brought to light; the which Vision we are now to wait for; or how will *Israel's* Constancy in waiting for the Promises made to their Fathers, appear for an Evidence to Condemn us who were to have a share with them in those Promises? for the Door that is now open to all that will lay hold of the offered Mercy to come in Heirs to the promised Covenant will then be shut to the *Gentiles*, and the wicked Christians will then be Condemned; for then will be the last day of the Gospel Institution, and likewise the last day of the Power of this wicked World, so as their time will be no longer. And why is it foretold that *Israel's* Return should be in the latter days, *Hosea* 3. 5. And their Glory then *when the mountain of the Lord's house shall be established in the top of the mountains*; God thereby shewing that their blessed time was a great distance off; for the Gospel Institution was to come in between, and be ended before their blessed time would be, which was a Secret hid in God from the Fathers, how the *Gentiles* or true Christians should be brought in Heirs with *Israel*; for it was but darkly Propheſied by the Prophets. But when the appointed time that the

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Lord had determined for the *Gentile* Power, and Goſpel Inſtitution, and that their time ſhould be no longer than till the *Lord* cometh, who is repreſented to ſtand upon the Sea, and upon the Earth, *Rev.* 10. 5, 6. *But in the days of the voice of the ſeventh angel when he ſhall begin to ſound, the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the Prophets*, verſe 7. For then will this whole Myſtery of God be compleated; for the Saints will then be raiſed, and then *Iſrael* will remain no longer ſcattered. So accordingly it is ſaid, *Dan.* 12. 7. *When he ſhall have accompliſhed to ſcatter the power of the holy people; all theſe things ſhall be finiſhed*; and again, *hitherto is the end of the matter*, Dan. 7. 28. Of this Viſion, which did appertain to this Myſtery, which has to this day been hid from *Iſrael*. *And Daniel heard, but underſtood not; therefore ſaid, O my Lord what ſhall be the end of theſe things? And the Lord ſaid, go thy way Daniel, for the words are cloſed up and ſealed till the time of the end*, verſe 8. 9. And the Diſciples asked the *Lord* why he ſpake to the *Jews* in *Parables*; the *Lord* ſaid to them, *It is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given*, Matth. 13. 10, 11. For indeed this Kingdom of Heaven, or Heavenly Kingdom, is a great Myſtery, which when the Chriſtians had loſt the knowledg of this Secret, it was then to remain a Secret till the time of the end; and now is the time the *Lord* will have it Revealed, and they that deſire ſpiritual Wiſdom ſhall underſtand it. *Dan.* 12. 10. And the *Lord* will firſt come in the Clouds of Heaven, before the laſt or ſeventh Angel ſoundeth, *Matth.* 24. 31, 32. And the Saints that are under the Altar receive white Robes, *Rev.* 6. 9. In which they will accompany the *Lord* into the world before their Bodies are raiſed, and then will the Nations know the two Witneſſes, which now they underſtand not.

not. And all this is to be after the *Lord* comes, and before the ſeventh Angel ſoundeth, *Rev.* 11. 15. And when *the ſeventh Angel ſounded, there were great Voices in Heaven, Saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* And the Saints receiving their Bodies at the ſound of the laſt or ſeventh Trumpet, (1 *Cor.* 15. 52.) the *Elders fell upon their faces and worſhiped God*, Rev. 11. 16. But our Predeceſſors having loſt the right Apprehenſion of theſe things, by reaſon of the Apoſtacy; ſo as they that came after did not underſtand how God could make his Promiſe good to the raiſed Saints, in providing Manſions in the Heavens for them in that Tabernacle which the Lord ſhall pitch, and not Man; at which time the Lord will reſtore *Iſrael* to their own *Land*. *Likewiſe*, then God will make good his Word concerning the *Heathen*, ſo as all the Families of the Earth ſhall be bleſſed in Chriſt, after the wilfully Wicked are Condemned, accordingly as God hath threatened that he would ſend his Angel and gather out of his Kingdom all things that offend, as I have fully proved. For God by the *Law* and Goſpel, ſpeaks but to them that are under it, and they are the World, and Heavens and Earth that will be Condemned by it, *Iſaiah* 34. *Chap.* 24. 5, 6. *For tranſgreſſing the laws, changing the ordinances, breaking the everlaſting covenant, therefore the curſe devoureth the earth*; that is, the Earth upon whom the Curſe falls for the Offences. For the Ordinances which St. *Paul* would have the Church keep, as they were delivered unto them, 1 *Cor.* 11. 2. God by this Prophet declares they have changed. And in *Ezekiel* 34. 18. it is ſaid, they have eaten the good Paſtures, which muſt be thoſe Ordinances which *Iſaiah* ſaith they have changed; that is, put them away, and made new ones in their room; that is, new Articles of Faith, new Church Government, new ways of *Adminiſtring*

niſtring the Sacraments; in all theſe things the Romiſh Church is horribly out of the way, beſides all their other Abominations; and likewiſe others as to ſome of theſe things will be found dangerouſly out of the way, for treading down with their Feet the Reſidue of their Paſtures, and alſo *fouling of the deep waters with their feet, ſo as the flock eat that which they have trodden with their feet, and drink that which they have fouled with their feet, verſe* 18. 19. This place, and the forementioned Chapters of *Iſaiah*, have peculiar References to the ſecond coming of Chriſt to Judgment, at which time he will Judge between Cattel and Cattel, and the Rams and the hee Goats, *v.* 17. And then the Lord will feed his Sheep himſelf, *ſo as then they ſhall no more be a prey when he is Prince among them, verſe* 22. 23, 24. and the offending Shepherds will God then feed with Judgment.

But after the Teachers of the Romiſh Church had changed the Ordinances, or eaten the good Paſtures, or, as the Lord ſaith, hid the Talent; they thereby made way to ſet up their own Inſtitutions, and ſo tranſgreſſed the Laws, and brake the everlaſting Covenant; for the moral Law is an everlaſting Covenant, *Iſaiah* 24. 5. as well as the new Covenant, when Eſtabliſhed, will be an everlaſting Covenant to them with whom it is Eſtabliſhed; for the old Covenant will only then be done away as a conditional Covenant, as now it is; for the Lord will then give an inherent perfect Righteouſneſs to all with whom that Covenant will then be made, as thereby they ſhall be enabled perfectly to keep the moral Law; for then God will *magnifie the Law, and make it Honourable*, Iſaiah 42. 21. But when the Nations came to have no love to the Truth, and their Rulers would not any longer be holden with the Cords of the Laws of the *Lord*, according as it was Propheſied of, *Pſalm* 2. Then God permitted the Prince of Darkneſs

to hoiſt up the Beaſt, an Inſtrument whom Satan had prepared for his purpoſe, *who thought to change times and laws, and they were given into his hands till the day of judgment, and then ſhall his dominion be taken away,* Dan. 7. 25, 26. But God all along preſerved the Law, and the Teſtimony of the Prophets ſafe in the Hands of the *Jews*, whom he ſcattered throughout the World, that they might be a Light to the World in the cloudy and dark Day, when the Beaſt had deprived the Nations of the reſt of the Scriptures; and the Chriſtians knowing that Chriſt was come, and that the Ceremonial Law was Aboliſhed, and that Chriſt was that great Sacrifice that had made an Attonement for Sins that were paſt, for all thoſe that would walk in Obedience to the reſt of God's Laws and Commands and Precepts, that Chriſt would then compleat their ſincere Endeavours, (they not forgetting Baptiſm and the Lord's Supper.) For all the Prophets as they declare Chriſt firſt coming to Suffer, ſo alſo they declare that he will come again to Judge and Reign. And in the way of well-doing, God has declared by the Prophets, that we may ſtay our ſelves upon his Promiſes, in that he will ſhew his Salvation to all that walk uprightly by their improving the Day of Grace whilſt it was in their Hands, that they might not be hardned through the Deceitfulneſs of Sin, by accuſtoming themſelves therein; which had the Chriſtians taken heed to the Law and to the Prophets, herein they could have been very little out of the way; 'for whoſoever ſpeaks not according to the Law and the Teſtimony of the Prophets, it is becauſe there is no light in them, *Iſaiah* 8. 20. But many being deceived by the Popiſh Idolatrous Worſhip, and with their pretended Pardons; and alſo many others by truſting to an Election, that to themſelves they have Framed; and others by expecting to be ſaved by the Righteouſneſs of Chriſt, contrary to the words of Chriſt, which

which is in the way of their ſincere Obedience; whereby Millions of poor Chriſtians being thus deluded, are aſleep in ſecurity, by which miſerable miſtaken Notions the generality of the Chriſtians are become worſe than Heathens. Which if they are not well awakened and brought off of their ſandy Foundation, the generality of the Proteſtant Chriſtians, as well as the Papiſt, will cry out of their Leanneſs, *the treacherous dealers have dealt very treacherouſly*, Iſaiah 24. 16. when they find themſelves wanting, both of ſound Knowledge and good Fruit when their Deſtruction cometh. And let all that have pretended to be God's peculiar and elect People when they are not; conſider what it is to Exalt themſelves into that Station or Place into which God hath not put them, by the Example of them that ſo did, and were deſtroyed for ſo doing, *Numb.* 16. For did either God or Chriſt ever threaten Damnation to any that did not think themſelves Elected? Or did they only promiſe Salvation to them that were Elected? Sure we find no ſuch thing in the Word of God, but the promiſed eternal Salvation, both in the Old and New Teſtament, is to them that obey him, fear before him, walk uprightly, and fervently love him and believe his Word, and cannot think that he will be falſe, or a Deceiver; but that God will perform his Promiſe to all according to his Word; and according to his Word it will be that the Tranſgreſſors under the Law and Goſpel, will fall under the threatned Condemnation. For the *Gentiles* as well as the *Jews*, when their Prophets and Rulers, which are their Seers, became weary of the Ways or Laws of the Lord, one was left to Blindneſs, the other to Deluſion; by which we may ſee the Word of God made good in both, and in the New Teſtament the Teachers are likewiſe called Prophets, 2 *Cor.* 11. 4, And it is ſaid, *Iſaiah* 29. 10. *The Lord hath poured out upon you the ſpirit of deep ſleep,*

and hath cloſed your eyes, the Prophets and your Rulers; the Seers hath he covered, and the viſion of all is become unto you, as the words of a book that is ſealed. Now in that this Viſion is termed the Viſion of all; therefore it hath its chief Reference to Chriſt's ſecond coming, the which is ſet down to be a Viſion, and that *at the end it ſhould ſpeak*, Hab. 2. 3. The which both *Jews* and Chriſtians were commanded to wait for. But becauſe the Rulers and Teachers of both were the firſt occaſion of laying the World in Darkneſs, therefore God hath declared he hath covered them, ſo as this Viſion they were not to be the firſt diſcoverers of. And though doubtleſs when Chriſt firſt came, there were ſome good Rulers and good Prieſts among them, ſo I hope there are many more amongſt us Chriſtians now. But God by bringing out the Truth in an unexpected way, doth thereby carry on the Counſel of his own Will, which is never without a Reaſon; and *God ſaith he knoweth the proud afar off.* And therefore that ſuch may be ſnared, he brings to light the Knowledge of his Truth by an unexpected Hand; by reaſon of which, ſome had rather go without the Knowledge of the Truth, than ſo receive it. But let the Wiſe in Heart conſider it, that the Ignorant by their Example may come out of their Miſtakes now God has made the Viſion clear, that the thinking Soul may not be taken in the Snare. For this Viſion in *Iſaiah* 29. 7. hath its reference to the time to come, when all that have diſtreſt *Ariel*, ſhall be but as a Dream of a Night Viſion, they ſhall ſo paſs away. And this ſealed Viſion, ſpoken of in the 11 verſe, is the Viſion in the *Revelations*, which has been Sealed unto us, for we have not underſtood it; and this Viſion which God by the Prophet ſaith is become Sealed; gives us to underſtand that it was not always ſo; for when the Goſpel was firſt Eſtabliſhed, this Goſpel of the Kingdom was one of the fundamental Doctrins; who when the Apoſtles

ſtles had firſt fed their Converts *with Milk*, *they* afterward *fed them with ſtrong Meat*, in declaring to them all the Counſel of God, *Acts* 20. 26. But afterward the Chriſtians did Apoſtatize from the Truth, and did ſet up their own Imaginations, and would have in this time a temporal Kingdom of Chriſt. And when they thus grew weary of the Truth of God's Word, then God Vail'd or covered their Underſtanding, ſo as they could not apprehend the glorious Kingdom of Chriſt, which will be here in time to come.

And after this the Viſion again became Sealed, and then neither the Learned, nor Unlearned could Read it. But God often chuſes to ſhew forth his Power through the weakneſs of the Inſtrument, and on that ſide by whom this Offence was not committed. And thoſe that refuſe the Truth, becauſe it comes forth by a Woman, may as well refuſe to be ſaved by Chriſt, becauſe he came by a Woman. For God carries on his Works in one and the ſame Method; for as when *Iſrael* was brought out of *Ægypt* to go into the promiſed Land, the Glory of the *Lord* was then in the Clouds; ſo it will be again when the *Lord* comes, and much more abundantly; and alſo as Chriſt firſt came by a Woman, ſo again after the *Lord* aroſe, he then appeared firſt to a Women, and likewiſe when Chriſt was firſt brought in to the Temple to be Offered to the *Lord*, then of all them that had their Abode in the Temple, it was a Woman among them that did there firſt acknowledge him to be the Redeemer, to ſuch *that look for redemption in Iſrael*, Luke 2. 38. But that God that carries on his Works in a way of Method, that the thinking Soul may conſider it, will not now contradict himſelf by leaving the Method that he formerly took.

And now the Viſion is made ſo plain to any that has a Rational Underſtanding, that according to the Word, he that runs may Read it; and therefore we are to wait;

wait, *for at the end it will ſpeak and not lie,* Hab. 2. 3. And now likewiſe the Old and New Teſtament are made to agree, and all the occaſions of the Miſtakes are removed, that thereby *knowledge might be increaſed at the time of the end,* Dan. 12. 4. And this now the Lord having made good according to his Word, at the time of the end; the which is a greater Evidence, than if Angels had come from Heaven and declared it, if they had not from the Word made it plain; becauſe we are not to receive any other Doctrin, than what was firſt taught from the Teſtimony of Prophets and Apoſtles; ſo as had not this been made plain from the Word, it would have appeared another Doctrin, and ſo not to have been believed, becauſe the evil Angels can Transform themſelves into Angels of Light, 2 *Cor.* 11. 14. *Gal.* 1. 8. And we were to receive nothing in contradiction to *Moſes* and the Prophets, *Luke* 16 31. But God will carry on his work according to his word.

As for any to expect the Spirit to be poured out upon them, to prepare them for the coming of the Lord, is a great Miſtake, and the Prince of Darkneſs would gladly perſwade any to believe that; for by that belief he keepeth them from preparing themſelves, that thereby they may be taken at unawares, for Satan has many Wiles to deceive poor Souls. For the Chriſtians will not have the Spirit poured out upon them, before the Lord comes to prepare them, no more than *Iſrael* had when the Lord firſt came; for if ſo, the Lord would not have commanded them to be upon *their watch, leſt coming ſuddenly he ſhould find them ſleeping.*

XIX. *Chriſt ſaying all Power was given of the Father, Explained.*

WHereas Chriſt ſaid after he aroſe, *Matth.* 28. 18. *All power is given to me in heaven and in earth.* That

That was, he then had paid the purchaſe of it; and he was then as really aſſured of it, as though he had it in Poſſeſſion, having the Promiſe of God for it. And it is the Scriptures uſual way of ſpeaking, to mention things that are to come, as though they were then preſent. Accordingly God ſaid to *Abraham*, I have made thee a Father of many Nations, at which time he was not Father of one Child. But God having promiſed, it was certainly to come to paſs, and therefore ſpoken as then done, *Gen.* 17. 5. *Rom.* 4. 17. According to which Chriſt ſpake; for it is the World to come that is to be put in ſubjection unto him, *Heb.* 2. 5. And when the ſeventh Angel ſoundeth, then it is the *kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever*, Rev. 11. 15. When he hath taken to him *his own great power*, verſe 17. I hope the Chriſtians will conſider theſe great Truths, that they may not be found upon a falſe bottom. For God doth not now compel, but chalk out the way, and leaves Man to chuſe, or refuſe to obey. But in the day of his Power, he will again pour forth his Spirit; for the firſt Churches had but a foretaſt of the earneſt of that Inheritance, which his People will partake of when the Lord again comes, World without end. And then his People *Iſrael* will be made a willing People, *Pſ.* 110. 3. When he removeth the Iniquity of that Land in one day, in that day ſhall they call every Man under his Vine, and under his Fig-tree, *Zach.* 3. 9, 10. Then it is the two Olive-trees, will give out of themſelves the Golden Oyl of Grace and Wiſdom into the Candleſtick that is all of Gold, Chap. 4. 2. And then the Lord will make his Church a glorious Church without Spot or Wrinkle, *Eph.* 5. 27. But now the beſt of Saints are not without Sin, 1 *John* 1. 8. I thought at this time to have given a full Satisfaction who theſe two Olive-trees were, who in the New Teſtament are termed two

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Witneſſes, who all along have accompanied the Church or Woman in the Wilderneſs, who according to Promiſe had never been deceived by Beaſt or falſe Prophet. And theſe two Witneſſes always accompanying her, therefore ſaid to be cloathed in Sackcloath, in bearing part of her Afflictions with her; as it was formerly ſaid of Chriſt; that in all his Peoples Afflictions, he was Afflicted, *Iſaiah* 63. 9. And alſo it is ſaid, the holy Spirit may be grieved. For theſe two Olive-trees, which in this time are ſaid to be the two Witneſſes, *Rev.* 11. 3, 4. and alſo elſewhere in the Scripture they are often ſo called; and theſe two Witneſſes we may readily believe can do all thoſe Miracles, Cited in the 5 and 6 Verſes; whereas it is ſaid in the 8 Verſe, *their dead Bodies.* Now this being ſpoken of the Remnant, to whom the Lord promiſed to be with to the end of the World, and that he would ſend them another Comforter, that ſhould abide with them for ever, as is at large in the Woman Cloathed with the Sun prov'd. And when theſe Perſons become ſo oppreſt by the Beaſt, as Scattered, Impriſoned, and Slain, theſe two Witneſſes cannot then by them bear their Teſtimony againſt the Evil of Sin, and the Pernicious Idolatrous Worſhip of the Beaſt; and thus the two Witneſſes are ſaid to be dead, when their Bodies are thus Slain, ſo as they cannot by them bear their Teſtimony; whoſe dead Bodies were again to ſtand upon their Feet. As to what I have here but hinted concerning them, to give ſome Light herein, I thought to have fully proved, and to have made clearly appear who this fore mentioned Beaſt is. But having many other things to anſwer, my time would not permit me, at this preſent. O that we had but a Heart to conſider the greater Truths of God, whoſe Faithfulneſs cannot fail, according to his Word; for which bleſſed be his Name, World without end. *Amen.*

FINIS.